Engaging emotion: Using Critical Realism to understand the affective well-being of New Zealand Baptist Pastors, and to design an affective well-being course

Glenn Philip Melville

A thesis submitted to
Auckland University of Technology
in fulfilment of the requirements for the degree of
Doctor of Philosophy (PhD)

2022

School of Theology Carey Baptist College

Abstract

It is widely researched and affirmed that church pastoral ministry can impact detrimentally on a pastor's well-being. In response, this research utilises a critical realist methodology to identify the causes and conditions that produce New Zealand Baptist pastors' affective well-being, defined as the experience of high levels of positive affect, and low levels of negative affect, evident in emotions and moods. It also discusses how this understanding could be utilised in the development of a course to enhance pastors' affective well-being (AWB).

As a work of Practical Theology, this research reflects theologically on the lived experiences of New Zealand Baptist pastors' AWB. It also integrates perspectives from psychology and utilises extensive (quantitative) and intensive (qualitative) research involving New Zealand Baptist pastors. The extensive research consists of a national survey which identifies the state of New Zealand Baptist pastors' AWB. A key finding from the survey is that while many pastors experience high levels of positive affect (feelings of enthusiasm and comfort), in relation to their pastoral roles, there are some who frequently experience negative affect (feelings of anxiety and depression). Two key statistically significant influences on these results are pastors' satisfaction in ministry and trait emotional intelligence.

The intensive research consists of 17 interviews with Baptist pastors relating to their experiences of AWB and its impact on their personal and professional lives. Positive impacts include having energy for ministry, confidence to lead others, and a sense of joy and hope. Detrimental impacts include wanting to resign, feeling detached from God, difficulty sleeping, excessively ruminating, and experiencing hospitalisation, isolation, and emotional exhaustion. Analysis of the interviews identified nine key themes influencing pastors' AWB: relationship with God, social relationships, criticism/conflict/bullying, formal external support and professional development, pastoral care demands, vocation—the pastoral call, identity and the pastoral role, family of origin, and self-care.

To explain how the extensive and intensive findings influence a pastors' AWB, I interpret pastors' experiences through the conceptual framework of emotion

generation and emotional regulation theory. I then demonstrate how these theories provide a plausible explanation for pastors' AWB experiences. Based on this analysis, a model of pastors' AWB is proposed that demonstrates how critical realism's understanding of reality brings new insights into the nature of pastors' AWB. The model consists of seven objects including institutional norms, cultural practices, ideological and theological beliefs, that form the social structure of pastors' AWB. The specific objects are belief in and experience of God, social relationships, formal external support and professional development, pastoral care demands, the pastoral role as a calling, stakeholder expectations, and trait emotional intelligence. Each of these objects are described in relation to how they generate emotions and influence the utilisation of either adaptive or maladaptive emotional regulation strategies. The conditions which enable and/or constrain these causal mechanisms are also described.

The research concludes by discussing how the AWB model could be utilised in the design of a course to enhance pastors' AWB. Considering the impact of AWB on pastors' personal and professional lives, a specific intervention to improve pastors' AWB is recommended. In light of the context of pastoral ministry that contributes to the well-being of a local congregation and the wider community, such an intervention has the potential to impact many lives.

Table of Contents

List of Appendices

List of Figures

List of Tables

Attestation of Authorship

"I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning."

Glenn Philip Melville

Acknowledgements

Firstly, I would like to acknowledge and thank the pastors who agreed to participate in the research. Without their openness, honesty, and rich insights regarding the emotional challenges of pastoral ministry, I would not have been able to produce this research. I am grateful and indebted to you all.

I would also like to thank my wife Kelly, and daughters Emma, Grace, and Lily. Without your love, support, and encouragement I would not have been able to embark on and complete this PhD. You have been with me through all of the highs and lows of writing this thesis, so it belongs to you as much as it does to me. I am also grateful for the wonderful support of my extended family who patiently listened to me talk about my research and provided moral support to complete the research.

To my supervisors, Dr Phil Halstead, and Dr Peter McGee. I can't thank you enough for the time, encouragement, and wisdom you have given me over the many years it has taken to complete this thesis. I am also grateful for your prodding to keep improving my work. This regularly pushed me out of my comfort zone, helped me learn about my own capability, and produced a far more robust piece of work.

I also want to thank the staff of the Baptist Union and Carey Baptist College who supported my research. I specifically want to thank Dr Mike Crudge for supporting the recruitment of pastors for the research. My thanks also go to Dr Myk Habets and Dr Christa McKirland for providing their theological expertise, and Dr Sandy Kerr for guidance regarding methodologies. I would also like to thank Lyn Lavery (Director, Academic Consulting) for advice regarding the processing of the data and selection and use of statistical techniques.

I also acknowledge the support of the Auckland University of Technology Ethics Committee (AUTEC), ethics approval number 19/73 (25th March 2019).

Finally, I would like to thank those who have provided financial support to help me complete this thesis. Receiving the AUT vice-chancellor scholarship award enabled me to study fulltime, and generous grants from the Northern Baptist Association and Steve Parker helped me implement the research.

Chapter 1 Introduction

This thesis is a journey to discover the causes and conditions of pastors' affective well-being (AWB). As a work of Practical Theology (see 1.4.1), it explores the lived experiences of New Zealand (NZ) Baptist pastors' AWB, and reflects theologically on these experiences, in the hope of identifying strategies which pastors can use to transform their experience of AWB; thus, helping them to achieve longevity and to thrive in ministry.

To help navigate this journey, a critical realist methodology is utilised. This methodology is amenable to utilising multiple sources of knowledge including theology, psychology, extensive (quantitative), and intensive (qualitative) research. These sources of knowledge will aid our understanding of the complexity of pastors' AWB, involving spiritual, sociological, and psychological factors. To help make sense of this complexity, an AWB model is developed. The journey concludes by discussing how the AWB model could be utilised in the design of a course to enhance pastors' AWB.

This chapter sets the scene for this journey. It begins by defining AWB, followed by outlining the rationale for the study. It then describes the research aims and main research question. This is followed by establishing the context of the research as a work of Practical Theology that explores NZ Baptist pastoral ministry, interpreted through the context of the researcher as a former Baptist pastor. Finally, an outline of the thesis is provided.

1.1 Defining affective well-being

According to positive psychology, AWB refers to the affective dimension of subjective well-being (SWB). This is a specific conceptualisation used to describe "the level of well-being people experience according to their subjective evaluations of their lives" (Diener & Ryan, 2009, p. 391). It is a reflection of the degree to which people feel and think that their lives are going well (Diener & Lucas, 2021). It consists of one's overall level of life-satisfaction, and the presence and frequency of positive affect (PA) and negative affect (NA) (Chen et al., 2013; Diener et al., 1999; Diener & Ryan, 2009; Keyes et al., 2002; Waterman et al., 2010). As Keyes (2000) states, "when positive affect predominates over negative affect, quality of life is considered to be high; when

negative affect predominates over positive affect, life quality is considered poor" (p. 71). Thus, AWB is the experience of high levels of PA, and low levels of NA.

Affect is a broad construct that encompasses both specific emotions, general moods, feeling states, or emotional traits (Michalos, 2014; A. G. Miner et al., 2005; E. Russell & Daniels, 2018). In this regard,

> Affect, a more general concept, refers to consciously accessible feelings. Although affect is present within emotions (as the component of subjective experience), it is also present within many other affective phenomena, including physical sensations, attitudes, moods, and even affective traits (Fredrickson, 2001, p. 218)

Empirical research suggests that PA (e.g., joy, elation, contentment, happiness), and NA (e.g., guilt, shame, sadness, anxiety, depression, grief) while moderately correlated, are sufficiently distinct to be measured separately (Diener et al., 1999).

1.2 Rationale for the study

There is a wide body of research on the general well-being of pastors, resulting from an "occupation that is unique in its combination of role strains and higher calling, putting clergy mental health at risk" (Proeschold-Bell et al., 2013, p. 439). The broad and complex role of the pastor is to provide leadership and spiritual oversight to a congregation and the wider community (Boyatzis et al., 2011; J. W. Carroll, 2006). This involves serving simultaneously in numerous roles such as preacher, administrator, staff manager, caregiver, counsellor, teacher, CEO, and local community leader (A. Miles & Proeschold-Bell, 2013).

Existing research on the psychological well-being of pastors confirms the prevalence of depression and anxiety (Irvine, 2006; Kinman et al., 2011; Knox et al., 2002; Potts, 2007; Proeschold-Bell et al., 2013), stress (Dewe, 1987; Weaver et al., 2002), emotional exhaustion/burnout (Beebe, 2007; Chandler, 2009; Doolittle, 2010; A. Miles & Proeschold-Bell, 2013), and compassion fatigue (Figley, 2002). Research has also indicated a relationship between emotional exhaustion and thoughts of leaving the ministry (K. J. Randall, 2013b), and studies confirm that large numbers of clergy leave the profession due to stress, conflict, burnout, and discouragement (Hoge, 2005). However, few studies have sought to specifically examine pastors' AWB, including

quantifying the state of pastors' AWB, and most importantly, identifying the causes of pastors' AWB from psychological and theological perspectives.

Among the quantitative studies that have sought to measure pastors' AWB, Stewart-Sicking (2012) found that Episcopal priests experienced more PA and NA than general population norms. The strongest predictor of NA was role stress; however, Episcopal priests were able to deal with stress through high levels of PA related to resilience and ability for positive adaptation. Stride et al. (2007) published comparative research showing that clergy had higher levels of NA (anxious feelings) than police, but less NA (anxious and depressive feelings) than psychologists or social workers.

Other studies have used measures of affect derived from general mental health instruments (e.g., the SF-36 Health Survey (Ware & Sherbourne, 1992)). Ellison et al. (2010) found that Presbyterian (USA) clergy's PA was above the scale midpoint (4-items from the SF-36), and NA was well below the scale midpoint (5-items from the SF-36). Krause (1998) found that clergy were more susceptible to negative interactions than laity (church members), resulting in NA, and that emotional support from the church had a modest beneficial effect on clergy's PA.

Another group of studies have sought to measure pastors' job satisfaction and general happiness—concepts that are relevant to AWB—through measures that include some items of affect, mixed with cognitive evaluations. For example, The Oxford Happiness Inventory (Argyle et al., 1989). Analysis of the U.S. General Social Survey indicates that clergy have high job satisfaction and general happiness when compared to a range of other professions (T. Smith, 2007). Similarly, Brewster (2008) found that clergy experienced "fairly high levels of happiness, but rather too many are clearly under the pressures of 'overextension', 'stress' and 'emotional exhaustion'" (p. 49).

A number of qualitative studies have also looked at the vocational experiences of pastors (Coleman, 2015; Schmidt, 2013), and the health and well-being of pastors (Irvine, 2006; Proeschold-Bell et al., 2011). While these studies touch on aspects of AWB as part of pastors' overall health and well-being (e.g., the joys and stressors of ministry, and impact on mental/emotional health), their purpose was not to specifically examine the construct of AWB and its causes.

The limited number of studies relating to pastors' AWB, appears to indicate that pastors experience high levels of PA related to their roles, but findings of pastors' experience of NA are more mixed and inconclusive. Furthermore, to the best of my knowledge, there are no studies that have specifically focused on identifying the causes of pastors' AWB.

Identifying the causes and conditions of pastors' AWB and designing a course to help pastors improve their AWB, is considered a worthy pursuit. This is because the benefits of improving pastors' AWB are potentially significant, as studies across varying population samples have affirmed.

First, PA has been associated with superior work performance (Lyubomirsky et al., 2005), and work engagement (i.e., vigour, dedication, and absorption) (Wang et al., 2017). Employees who exhibit positive moods at work create a more positive social context, receiving greater co-worker and supervisor support (Staw et al., 1994). Additionally, employees that experience PA also view interpersonal conflict as an opportunity to overcome negative conditions. In contrast, NA is related to negative perceptions of the work environment, resulting in counterproductive work behaviour (D. Miles et al., 2002).

Second, in terms of physical health, research suggests that PA is associated with lower morbidity (rate of disease), fewer health symptoms and less pain sensitivity and tolerance (Pressman & Cohen, 2005), risk of mortality (Danner et al., 2001), and fewer addictions to alcohol or drugs (Diener & Biswas-Diener, 2008). In relation to mental health, depression is thought to be characterized by high levels of NA and low levels of PA (D. Watson & Clark, 1995). PA and NA have been negatively and positively associated with perceived stress, depressive symptoms, fatigue, and emotional exhaustion (Denollet & De Vries, 2006). PA may encourage engagement in activities such as relaxation, exercise, taking vacations, and sleep, that contribute to well-being (A. W. Smith & Baum, 2003). Fredrickson et al. (2008), for instance, found that:

> Meditation practice produced increases over time in daily experiences of positive emotions, which in turn produced increases in a wide range of personal resources (e.g., increased mindfulness, purpose in life, social support, decreased illness symptoms). In turn, these increments

> in personal resources predicted increased life satisfaction and reduced depressive symptoms (p. 1045).

PA has also been associated with having a resilient mindset, which in turn is associated with less depression and anxiety, greater well-being, and vitality (Arewasikporn et al., 2019).

Third, in general, PA has been associated with closer and supportive social relationships, generating social support systems, and satisfaction with social relationships (Cunningham, 1988; Denollet & De Vries, 2006; Diener & Biswas-Diener, 2008). A meta-analysis of nearly 300 studies investigating happiness and PA found that happy individuals are more likely to have fulfilling marriages and relationships (Lyubomirsky et al., 2005, p. 846). These findings indicate the need to consider the capacity to experience and enhance positive emotions "as a fundamental human strength that enhances people's physical, social and psychological resources" (Denollet & De Vries, 2006, p. 177).

In light of the above benefits, the knowledge of how to increase PA and reduce NA could potentially help reduce the prevalence of depression, anxiety, emotional exhaustion, and physical health issues for pastors. Increasing PA may also help pastors deal with stress through promoting resilience and the ability for positive adaptation and help pastors view conflict as an opportunity rather than a threat. Additionally, the knowledge of how to increase PA may result in increased social support systems and decreased social isolation. Achieving the above, may also reduce the number of pastors leaving the profession due to stress, conflict, burnout, and discouragement. Finally, the knowledge of how to increase PA and reduce NA may also result in increased enthusiasm and engagement in ministry which has benefits not only for the pastor, but the congregations and wider community in which they serve. However, as has been stated above, to the best of my knowledge there are no studies that have specifically focused on identifying the causes of pastors' AWB. The present study therefore seeks to fill this lacuna. Furthermore, it seeks to describe how this understanding could be utilised in the development of a course to enhance pastors' AWB. Thus, the research aims, and main research question are as follows.

1.3 Research aims and main research question

Informed by existing literature on the well-being of pastors and the benefits of improving pastors' AWB, this research study has three key aims. First, to make a local contribution to the limited knowledge on the state of AWB of NZ Baptist Pastors. Second, to explore and reach some conclusions on causality relating to pastors' AWB. Third, based on the outcomes of the first and second aims, to describe how an AWB course to improve pastors' AWB could be designed, implemented, and evaluated.

To this end the main research question is as follows:

What are the causal mechanisms and contextual conditions that produce New Zealand Baptist pastors' affective well-being, and how can these be utilised in the development of a course to enhance affective well-being?

Having outlined the rationale for the present study, and the research aims, I will now describe the context of the research.

1.4 Context of the research

The following section describes the context of the research including its situation within the discipline of Practical Theology and pastoral ministry. Additionally, it describes the context of the researcher, and identifies potential interpretative bias.

1.4.1 A work of practical theology

This research is a work of Practical Theology. Of the many definitions, methodologies, and methods utilised within the academic discipline of Practical Theology (Miller-McLemore, 2012; Osmer, 2008; Ward, 2017), Swinton and Mowat's (2016) definition and overarching methodological approach is deemed compatible with the critical realist methodology utilised in this study, as will be explained below.

According to Swinton and Mowat (2016), "Practical Theology is critical, theological reflection on the practices of the Church as they interact with the practices of the world, with a view to ensuring and enabling faithful participation in God's redemptive practices in, to and for the world" (p. 19). Furthermore, Practical Theology seeks to reflect theologically on human experience, with the aim of discovering what is actually going on in a situation, rather than what simply appears to be going on. It is therefore

critical and revelatory as it seeks to transform our understanding of specific problems in our contemporary social context. In regard to the research paradigm that undergirds this approach to Practical Theology, Swinton (2001) describes how there is a:

> Continuum between a naïve realism that accepts that truth can be fully accessed through human endeavour, that is, that theoretical concepts find direct correlates within the world, and a form of mediated or *critical realism* that accepts that reality can be known a little better through our constructions while at the same time recognising that such constructions are always provisional and open to challenge (p. 97).

This research paradigm accommodates the utilisation of the methods of the social sciences, such as qualitative research methods. According to Swinton and Mowat (2016) the purpose of using such methods is to gain "access to the nature of the human mind, human society and culture, the wider dimensions of church life and the implications of politics and social theory for our understanding of the workings of creation" (p. 11). As an example, they use in-depth interviews to explore the lived experience of depression in Western Society and "examine some of the ways in which a person's religious faith might function in enabling them to cope and live with this particular form of mental health problem" (Swinton & Mowat, 2016, p. 81). They then theologically reflect on the key themes. For example, when those suffering from depression stop believing that there is a God who gives meaning to the universe, they can fall deeper into the abyss of depression. Whereas, when they believe God is present, they may have more hope, and be more able to cope with their depression. In another example they research the pastoral issue of religious communities and suicide. One theological reflection from this study is that suicide is "precipitated by the individual's disconnection from community or social life" (Swinton & Mowat, 2016, p. 156). It was determined that the church community has a role to play to address this disconnectedness. In this way, Practical Theology partners with the social sciences in the quest for understanding.

Similarly, this research utilises the social sciences to understand the lived experiences of NZ Baptist pastors' AWB. These experiences are critically examined in order to discover the true underlying causes and conditions of pastors' AWB. This critique includes theological reflection (see Chapter 8) based on well-established Christological

anthropology, that I interpret through an AWB lens (see chapter two). The aim is to explain the causes and conditions of pastors' AWB and offer strategies which pastors can use to transform their experience of AWB.

In this regard, it is important to note that a critique of Practical Theology is that the use of "other sources of knowledge, such as the social sciences, has tended to push its primary theological task into the background" (Swinton & Mowat, 2016, p. 19). It is therefore essential to affirm that theology remains the primary source of knowledge for Practical Theology. While human experience is a place where the gospel is lived out, it is not a source of Divine revelation. With this in view, insights from other disciplines (e.g., sociology, psychology, anthropology) need to be critically integrated with a theological understanding of human nature (Beck & Demarest, 2005; Messer, 2013). The methods employed in this research to achieve this integration will be covered in chapter four (see 4.7.4 Interview Data Analysis).

1.4.2 The context of New Zealand Baptist pastoral ministry

As I have stated above, the research I have undertaken, explores the lived experiences of NZ Baptist pastors' AWB. This places the context of this research within pastoral ministry. The pastoral vocation is situated in the local Christian church which is a "form of non-profit organisation that contributes to the intellectual, social, and emotional capital in the congregation, and the wider community" (Coleman, 2015, p. 138). A congregation is considered to be "a group of people who gather for worship, service, and mission in a local area or other specific context" (Coleman, 2015, p. 10).

NZ Baptist pastors are affiliated with the Baptist Union of New Zealand. The NZ Baptist movement is a network of local churches who follow Christ and voluntarily choose to associate and share common Baptist beliefs and practices. These include: believers' baptism by full immersion, priesthood of all believers, autonomy of the local church, congregational government, and the centrality of mission involving evangelism and social justice (Baptist National Centre, 2020a). NZ Baptist churches are "constitutionally autonomous, but they choose to work together in a network of mutual support, overseeing national and international Christian ministries and social initiatives" (Coleman, 2015, p. 10). NZ Baptists have their historical roots in the Baptist movement which began in Europe in 1609. The movement arose from a conviction

that the Protestant churches of Europe were not reformed enough as they "were state churches to which all citizens were forced to belong, whether or not they were Christians. Resistance could mean imprisonment, torture and even death" (Tucker, 2018, p. 4). In New Zealand there are 240 Baptist churches, approximately 549 pastors (including children and family leaders), and according to the 2018 census, 39,030 people identify themselves as Baptists (Statistics New Zealand, 2018).

There are many terms used by different church denominations to refer to paid church leaders who provide leadership and spiritual oversight to a congregation, including: pastor, minister, clergy, vicar, and priest. When referring to denominational specific research, the specific terms used by each denomination will be retained.

1.4.3 The context of the researcher and interpretative bias

As I began to engage in this research, I was aware that my background, experiences, and beliefs may influence my interpretation of the findings. However, as Wright (2013) describes, "by recognising and acknowledging her own prior commitments the critical realist historian opens up the possibility of allowing the horizons of meaning integral to the data to assert themselves against her presuppositions and prejudices" (p. 273). In this regard, my own prior commitments are as follows.

First, I recognise that I identify strongly as being Baptist and have a strong commitment and loyalty to the NZ Baptist movement. This could result in an unconscious reluctance to be critical of any institutional based causes of pastors' AWB.

Second, I acknowledge that my theological beliefs are influenced by *evangelicalism* which includes: belief in the authority of Scripture (the Holy Bible), Jesus as incarnate God, Lord and Saviour, "the lordship of the Holy Spirit, the need for personal conversion, the priority of evangelism…[and] the importance of Christian community for spiritual nourishment, fellowship and growth" (McGrath, 1995, p. 51). This influences my interpretation of Scripture as I seek to understand the causes of humanity's AWB from a Christological anthropological perspective (see Chapter 2). To mitigate this, I apply a historical-grammatical-theological method to the interpretation of Scripture and endeavour to allow the revelation of Jesus Christ to challenge my

theological presuppositions (see: Taxonomy of affective experience and biblical interpretation under 2.3.1).

Third, I recognise that the motivation to embark on this research came from my first-hand experience of the emotional demands of being a former Baptist pastor. I was aware that I could interpret pastors' experiences of AWB through my own experiences. To mitigate against this, I determined to listen to pastors' stories, and then reflect back to them my interpretation of their experiences. On numerous occasions, a pastor would affirm that my interpretation was an accurate summary of his/her experience. On other occasions the response involved some correction or clarification of my summary (e.g., "No, I wouldn't say that, but I would say…" or "No, I don't think that's been an issue for me").

By recognising my own prior commitments, I hoped to mitigate some of my interpretative bias, allowing me to create an accurate picture of the causes and conditions of pastors' AWB.

I will now provide an overview of my journey to answer the main research question.

1.5 Outline of the thesis

Chapter two of this thesis describes the critical realist (CR) philosophical position that guides this study. It also outlines a theology of AWB from a Christological anthropological perspective. This theological perspective will later be utilised in chapter eight to affirm that the proposed AWB model represents a plausible explanation of the reality of pastors' AWB at the present time.

Chapter three provides a critical review of existing literature that seeks to identify the causes of AWB. The review includes literature directly involving pastors, and research within the wider discipline of psychology. The chapter will identify knowledge gaps in relation to the causes of pastors' AWB, that this present study seeks to address.

Chapter four outlines the research approach, design and methods used to investigate the research questions. The chapter also covers the ethical considerations in the conducting of this research.

Chapter five presents the analysis of the extensive (quantitative) findings from a national survey of NZ Baptist pastors. It describes the sample of participants and the state of pastors' AWB. It also presents evidence of potential causes and conditions of pastors' AWB that were identified through statistical analysis.

Chapter six provides the intensive (qualitative) findings which relate to pastors' experiences of AWB. It describes the sample of participants who were interviewed, and their affective states experienced in the course of pastoral ministry. The remainder of the chapter presents evidence of potential causes and conditions of pastors' AWB.

Chapters seven and eight discuss the extensive and intensive findings. First, chapter seven interprets the extensive and intensive findings through the conceptual framework of emotion theory, specifically, emotion generation theory and emotional regulation (ER) theory. It will demonstrate how these theories provide a plausible explanation for the events that give rise to the extensive and intensive findings. Second, chapter eight presents a model of pastors' AWB. The model describes the structure of pastors' AWB, how it generates pastors' emotions, and influences their choice of ER strategies. Additionally, it describes the contextual conditions that enable and constrain the causes' capacity to produce AWB outcomes. The model is validated through a theological understanding of humanity's AWB revealed in Christ, evidence from the events in chapter seven, the extensive and intensive findings identified in chapters five and six, and existing psychological literature.

Chapter nine describes how the model of pastors' AWB could be utilised in a course to enhance pastors' AWB. It includes describing the philosophical and theological rationale for the development of an AWB course, the course design process, some critical content areas that could be covered in an AWB course, and a method for implementing and evaluating a pilot course.

The final chapter presents a summary of the main findings of the research and the contribution of the research to existing knowledge. Additionally, it identifies several limitations of this research study and suggests opportunities for further research.

Having introduced this thesis, the journey to discover the causes and conditions of pastors' AWB can now begin. In the chapter that follows I present the critical realist

(CR) philosophical position that guides this study and outline a theology of AWB from a Christological anthropological perspective, both of which underpin this research.

Chapter 2 Philosophical and Theological Position

2.1 Introduction

The decision to undertake this research led me to consider my philosophical position which determined how I obtained and understood the causes and conditions of pastors' affective well-being (AWB). Being a work of Practical Theology, it was also important that any philosophy did not "act as an *a priori* foundation for theology, determining its base and norms in advance" (McGrath, 2002, p. 200). As I explored various philosophies (e.g., positivist/post-positivism, social constructivism, transformative, pragmatic), I was introduced to critical realism (CR).

This chapter describes the critical realist (CR) philosophical position that guides the study. It also outlines a theology of AWB from a Christological anthropological perspective. This theological perspective will be utilised later in the thesis to help identify and validate the causes of pastors' AWB (see Chapter 8).

2.2 Critical realist philosophical position

2.2.1 The development of critical realism

In tracing the history of the philosophical perspective now called 'critical realism' (CR), Walker (2017) writes:

> From around the 1960s onwards, a range of thinkers began to develop lines of thought which could now be termed critical realist in order to overcome the impasses that they perceived in existing philosophical approaches, and to take account of developments in modern thought, particularly in the natural and social sciences (p. 112).

The name most commonly associated with the development of CR philosophy is Roy Bhaskar (Collier, 1994), who set out to develop a systematic realist account of science (Bhaskar, 1975; Bhaskar & Hartwig, 1979). Bhaskar's work has been built upon and applied by numerous scholars in many disciplines including the social sciences (Archer et al., 1998; Collier, 1994; Danermark et al., 2002, 2019; Fleetwood, 2005; Fletcher, 2017).

Another form of CR, referred to variously as a "Christian critical realism" (A. Wright, 2013), or a "theological critical realism" (Shipway, 2010), emerged from a dialogue

between theology and the natural sciences. This form of CR has been developed and applied in the areas of the relationship between theology and natural science (Barbour, 1966; Peacocke, 1996; Polkinghorne, 1998; Torrance, 1969, 1985), religious belief/experience (Archer et al., 2004; Taylor, 2017), and biblical hermeneutics (Meyer, 1995; N. T. Wright, 1992).

Until the beginning of the 21st century, these two forms of CR philosophy developed largely independently (Shipway, 2010). Since then, several theologians have begun to engage in dialogue with Bhaskar's work (McGrath, 2002; A. Wright, 2013). This approach is also adopted in this thesis, but limited to the early work of Roy Bhaskar which "dealt mainly with ontology and epistemology in relation to the natural and social sciences" (Walker, 2017, p. 112). This is because Bhaskar's later development of "dialectical critical realism" and "transcendental dialectical critical realism" are not considered relevant for this study.

2.2.2 Ontology & Epistemology

CR is founded on three core philosophical principles: ontological realism, epistemological relativism, and judgemental rationality (Archer et al., 1998; Danermark et al., 2002; A. Wright, 2013). These principles distinguish CR from both positivism and constructivism. In brief, as a philosophy, positivism takes a realist/objectivist stance. Reality exists in the form of universal laws. Because such laws are observable, stable, and measurable, it is in principle possible to attain an objective picture of reality (Danermark et al., 2002; Merriam & Tisdell, 2016). In contrast, constructivism takes an irrealist/subjectivist stance. It argues that "reality is socially constructed; that is, there is no single, observable reality. Rather, there are multiple realities, or interpretations, of a single event" (Merriam & Tisdell, 2016, p. 9). Therefore, it is meaningless to claim that one statement about reality is more truthful than another statement, since all knowledge production is socially defined (Danermark et al., 2002). Having defined positivism and constructivism, I will now define CRs three core philosophical principles, and explain how they distinguishes CR from positivism and constructivism.

The first core philosophical principle of CR is ontological realism. From an ontological perspective, critical realists make a distinction between the intransitive and transitive dimensions of reality. The intransitive dimension consists of an objective reality,

consisting of real objects and events, that can exist independently of human observation, knowledge or construction (Bhaskar, 1975; Fleetwood, 2005). The transitive dimension consists of our knowledge of entities which comprise the world, "and beliefs about their causal efficacy, which have been generated by reasons and scientific research" (Wynn & Williams, 2012, p. 790). This knowledge is subject to constant revision and reinterpretation.

According to Bhaskar (1975), the "epistemic fallacy" of positivism conflates reality with human knowledge of it. This limits reality to what can be empirically observed or experienced in the transitive dimension (e.g., through scientific experimentation). Bhaskar similarly critiques constructivism, which claims that reality is socially constructed and therefore does not exist outside human understanding of it. Both perspectives reduce reality to human knowledge (Fletcher, 2017). Wright (2013) provides the following example of the distinction between ontology and epistemology:

> If our (epistemic) knowledge of dinosaurs is accurate, then dinosaurs must have existed (ontologically) prior to our establishing knowledge of them…It is certainly true that we construct accounts of dinosaurs, but palpably untrue that in doing so we construct the dinosaurs themselves (p. 11).

Critical realism's prioritisation of ontology over epistemology also allows "for divine action and transcendent experiences to be *possible*" (Root, 2016, p. 56). For the theologian, the reality of God exists independently of humanity's understanding or acceptance of God's existence. However, it is possible to "know" God because God has revealed Himself in the person of Jesus Christ who is the "exact representation of his being" (Heb 1:3). As Jesus himself states, "anyone who has seen me has seen the Father" (John 14:9). In this regard, Grenz (2004) affirms, "Christology informs the doctrine of God, for we cannot know who God truly is except through Jesus who as the true *imago Dei* is the revelation of God" (p. 627). Furthermore, in his hypostatic union of divine and human natures, Christ also reveals what it is to be fully human (see Chalcedonian Christology below). Applying this principle to the present study, the reality of humanity's AWB (which includes pastors), is revealed first and foremost through Jesus Christ. As Karl Barth contends "anthropology must be Christologically determined from beginning to end" (Barth, 2004a, p. 12).

The second core philosophical principle of CR is epistemic relativism. This principle asserts that because reality precedes our knowledge of it, our knowledge of reality is determined by the relationship between the knower and the object of study. In other words, "the knower affects what can be known" (McGrath, 2002, p. 205). CR accepts that our access to the world is always mediated "by a pre-existing stock of conceptual resources…which we use to interpret, make sense of, understand what is and take appropriate action" (Fleetwood, 2005, p. 199). Because we cannot step outside our own perspective/worldview, our knowledge about reality is not objective, and so we cannot know anything with absolute certainty. Therefore, "the gap between the real world and our knowledge of it can never be closed" (Oliver, 2012, p. 374). This principle offers an alternative to positivism's epistemic certainty, that it is possible to obtain an objective picture of reality. It also offers an alternative to constructivism's epistemic scepticism; that since all knowledge is socially constructed we cannot consider any claim made about reality as more truthful than another claim (Moore, 2013; A. Wright, 2013).

For the theologian, the object of study is God, who can only be known through the path of "dialogue" (N. T. Wright, 1992). This dialogue occurs through the historical encounter with Jesus Christ, as Torrance (1990) writes:

> The God who meets us face to face in Jesus Christ is not just nature, or history, or the actuality of our existence with which we are bound up and from which we cannot escape, but the living God who really comes to us from beyond us and acts upon us in the midst of all the other actualities and objectivities of our historical and natural existence (p. 54).

The fact that Christian truth claims rely upon divine revelation through Jesus Christ is considered consistent with "a critical realist epistemology that, in insisting on the primacy of ontology over epistemology, itself requires an epistemology of 'general revelation'" (A. Wright, 2013, p. 6). Applying this principle to the present study, while knowledge of humanity's AWB is found through Jesus Christ, such knowledge is limited by the subjectivity of human experience and reason, and therefore must be open to revision.

However, this does not mean that it is not possible to obtain a more or less truthful knowledge of reality (Danermark et al., 2002). According to CR theory, there are rational grounds for preferring one explanation of reality over another (Bhaskar, 1986). These rational grounds include "theoretical and methodological tools we can use in order to discriminate among theories regarding their ability to inform us about the external reality" (Danermark et al., 2019, p. 13). This is the principle of "judgemental rationality." It represents the moral obligation for the critical realist researcher to keep searching for the account of reality that "comes closest to approximating and explaining what is real" (Oliver, 2012, p. 374). The specific methods employed in the present study will be described in Chapter Four.

Theologians and Biblical scholars are also aware of the inadequacy and fallibility of human knowledge and understanding of God, and hence may also adopt a form of judgemental rationalism. The nature of this task involves employing specific methods in order to interpret "concrete historical events that are imbibed with divine and human meaning" (A. Wright, 2013, p. 52). The specific methods employed in this study to explore the nature and causes of humanity's AWB, will be described in the second part of this chapter (see 2.3.1 Definitions and Interpretative Method).

In summary, distinguishing between ontology and epistemology provides the opportunity for multiple explanatory accounts of the same object (A. Wright, 2013). As Withell (2016) states, "critical realism postulates that there are multiple perceptions about a single, mind-independent reality" (p. 53). Therefore, psychologists, historians, artists, philosophers, scientists, and theologians can provide rich and complementary descriptions of the same object or event (A. Wright, 2013). Furthermore, employing a judgemental rationality enables the social researcher and the theologian to judge between conflicting truth claims, and obtain more or less truthful knowledge of reality.

2.2.3 Stratified reality

Bhaskar (1975) conceives the world as being stratified in three domains: the real, the actual, and the empirical. This stratified ontology stands in contrast to positivism, which assumes a flat ontology, that reduces reality to what can be observed in terms of cause and effect. It also stands in contrast to constructivism, where the socially

constructed nature of reality can only be understood through analysing individuals' experiences of reality.

First, the empirical domain is the observed level of reality. In this domain the outcomes of events can be readily observed and measured, albeit "through the filter of human experience and interpretation" (Fletcher, 2017, p. 183), for example, the incoming tide on a beach. Second, the actual domain is the level of reality where events and phenomena occur that result in what is observed in the empirical domain (Carter & New, 2004). These events may not be readily observable (e.g., a "bulge" in the Earth's oceans results in the experience of the incoming tide). Third, the real domain consists of objects/entities that may be visible or invisible (e.g., plants, animals, people, organisations, beliefs, and ultimately God). These objects form structures, both physical and social, that have causal powers to produce events, that then produce the observable empirical outcomes in the world (Wynn & Williams, 2012). CR refers to these causal powers as *generative mechanisms*. According to Bhaskar (1975), a mechanism is "nothing other than the ways of acting of things" (p. 14). Another definition of a mechanism is the "capacities to behave in particular ways (Sayer, 2010, p. 11). Returning to the incoming tide example, the bulge in the Earth's oceans is caused by the mechanism of the Moon's gravitational pull, governed by gravity in the real domain (Danermark et al., 2019). The Moon's gravitational pull is an example of how causes are not readily observable, and therefore require theorising to arrive at the best explanation for what is observed in the empirical domain (e.g., the incoming tide). Haigh et al., (2019) provide an example from the social world:

> Human rights may be observable at the empirical level through asking people about their beliefs and attitudes towards human rights. The actual level consists of what happens when people's rights to the determinants of health such as education, housing, health care, freedom from discrimination are fulfilled or neglected. These events-effects can only be explained with reference to the real level, where unseen causal powers associated with such entities as class, gender, and capitalism are triggered (p. 3).

To further complicate matters, the causal powers of mechanisms may be *possessed, exercised, or actualised* (Fletcher, 2017). To be possessed means that the power exists in an object regardless of the circumstances. When a power is triggered, it becomes

exercised. However, an object is only considered to be actualised when it produces an outcome in the empirical realm. This is because powers from another object can prevent an exercised power from having an effect on the world. CR therefore rejects a positivist simple linear understanding of causality, entailing "an effect that follows on from an independent variable that precedes it" (Bryman, 2016, p. 68). This is especially true in the social world where it is too simplistic to say that x causes y because there are too many variables and opportunities for intervention and change.

In terms of researching pastors' AWB, critical realism's three domains of reality allows for a clear distinction between pastors' empirical experiences, and the activity of God (and human agents), in the real domain, that may produce such experiences (Archer et al., 2004; Taylor, 2017). From a theological perspective, God is actively involved in defining the nature and causes of humanity's AWB (divine revelation), and pastors' experiences can also reveal something about humanity's response to that activity (general revelation). However, as McGrath (2002) states, "the proper role of theology is to posit that the creative and redemptive being of God is the most fundamental of all strata of reality" (p. 228). Therefore, human experience at the empirical level of reality, needs to be understood and incorporated into the vision of reality that theology offers (McGrath, 2002).

It is also important to clarify that the methods employed in this study from the social sciences to investigate pastors' experiences, are different to the methods employed to understand the nature and activity of God. This is because of God's distinctive ontological identity; "the creator is not the creation" (Goard, 2011, p. 104).

2.2.4 Structure and agency

Two final concepts that are important for understanding CR are agency and social structure. In this regard, CR recognises that both agency and social structures "create the phenomena or social problem under study" (Craig & Bigby, 2015, p. 312). Hence, in the present study, agency and structure are viewed as separate but connected ontological features of the world (Danermark et al., 2019).

Agency can be described as "the capacity of an 'agent' (such as a person), to act in the world" (Withell, 2016, p. 56). Over time, when individuals act together, either

consciously or unconsciously, they create social structures, so called because of the power they possess to produce outcomes in society as opposed to the natural world (Bhaskar & Hartwig, 1979; Fletcher, 2017). Social structures consist of objects/entities that are related, such as institutional norms, cultural practices, ideological and theological beliefs (Danermark et al., 2002). They also have characteristics and tendencies that cannot be reduced to those of their component entities (Wynn & Williams, 2012). For example, the capitalist economic system is a social structure that consists of related objects including money, the stock exchange, commodities, and property law. Capitalism would not exist if money and property laws did not also exist, even though in isolation these entities do not create the conditions for capitalism (O'Mahoney & Vincent, 2014). Once formed, social structures have significant power to influence individual agents' behaviour, identities, knowledge, and actions. Hence, while structures can be shaped by individuals, they are relatively enduring.

In relation to pastors' AWB, it is important to distinguish the role of human agency, such as the pastor and congregation members, and God's agency. This is because from a theological perspective, God's agency is fundamentally different from human agency. It is God who has created all that is (Gen 1-2), and God who acts "in particular and special ways, either in history or in individual lives" (W. E. Carroll, 2008, p. 582). It is God who has freely chosen to communicate "saving truth about himself and the very presence of himself to humanity, especially through Jesus Christ, who is the incarnate Word of God" (Bird, 2013, p. 229). God also creates social structures such as 'The Church.' However, unlike humanity, God is not influenced by social structures. This is because of God's attributes of divine immutability (God is changeless in character, cf. Ps 102:26-28; Mal 3:6; Jas 1:17), and divine impassibility, "God cannot be affected by emotions or events external to himself" (Bird, 2013, p. 130; Weinandy, 2000).

2.2.5 Conclusion

The first part of this chapter has described the CR philosophical position that guides this study. CR is founded on three core philosophical principles: ontological realism, epistemological relativism, and judgemental rationality. These principles can be readily applied to the disciplines of science, sociology, theology, and psychology. The reality of the natural and social worlds is complex and conceived as being stratified in three

domains: the real, the actual, and the empirical. As such, it is considered appropriate to investigate pastors' affective experiences in terms of these layers of reality. However, the discipline of theology, that seeks to understand "the uncreated God" requires unique methods of investigation. Observed outcomes in the world are caused by objects that have generative mechanisms whose causal powers may be possessed, exercised, or actualised. Both divine and human agency create social structures that have power to influence individual human agents' behaviour, identities, knowledge, and actions.

In light of the above, CR provides an appropriate philosophical framework for my research. It does this through providing "an alternative to both naïve realism and radical constructivism" (Taylor, 2017, p. 34). CR enables the investigation of pastors' experiences utilising methods from the social sciences, and the utilisation of methods suitable to investigate the nature of divine agency in relation to humanity's AWB. Furthermore, utilising a multi-disciplinary approach provides the opportunity for a far richer account of reality.

2.3 Christological anthropology of affective well-being

Having described the philosophical framework for my research, attention can now turn to defining the nature and causes of humanity's AWB based on well-established Christological anthropology, that I interpret through an AWB lens. This section begins by outlining the definitions and theological interpretative methods employed in this study. This is followed by describing the material content of the *imago Dei* and drawing out the implications for humanity's AWB. I will then consider the origin and nature of sin, and its consequences for humanity's AWB. The final part of this chapter explores how believers' union with Christ understood as a *Participatio Christi*, results in AWB, not only in eternity, but in the present age (albeit not fully realised).

2.3.1 Definitions and interpretative method

Defining Christological anthropology

Cortez (2017) makes a distinction between "a *theological* anthropology, which understands the human person in broadly theological categories, and a specifically *christological* anthropology, which contends that Christology plays a unique and necessary role in anthropology" (p. 19). This definition makes a distinction between

understanding what it means to be human without reference to Christology, and the assertion that Christology is central to our understanding of the human person. As affirmed by Karl Barth, "The nature of the man Jesus alone is the key to the problem of human nature" (Barth, 2004a, p. 136). As such, a comprehensive Christological anthropology begins with Christ as the *imago Dei*, and then uses this lens to interpret all anthropological data (Cortez, 2016).

Scripture as primary source of knowledge of Christ and humanity

Our source of knowledge of Christ is primarily the Bible. The Bible is part of God's special revelation through inspiring the writing of the Scriptures (2 Tim 3:16; Ps 19:7-11; 2 Pet 1:20-21) and revealing the life of Jesus Christ (John 1:18; 14:9). The Bible is primarily a theological text, that points beyond itself to make known, "the divine economy of creation and reconciliation, culminating in the hypostatic union of God to humankind in the historical person of Jesus" (A. Wright, 2013, p. 195). I therefore uphold the belief in *sola Scriptura*—the Scriptures have primacy in theological formulation.

However, this does not mean that Christological anthropology cannot participate in critical dialogue with other disciplines such as psychology, sociology, and neuroscience. These disciplines are important sources of knowledge as there are, "many topics to which Scripture does not speak—how neurons work, how the brain synthesizes mathematical or emotional information…" (Jones, 2010, p. 116). Disciplines that address these topics may be viewed as instruments of God's general revelation (Ps 19:1; Acts 14:15-17; 17:22-31; Rom 1:20-21) (Malphurs, 2018). For example, psychology can provide explanatory data into the "mechanisms at work within the human person, surrounding the person, and in broader cultures that contribute to this flourishing" (McKirland, 2020, para. 2). As God is the creator of all reality, then these disciplines may be a source of truth regarding human nature.

It is important, however, that any insights from other disciplines are critically integrated into a theological understanding of human nature (Beck & Demarest, 2005; Messer, 2013). For example, while anthropological claims from neuroscience do not depend on Christology, it is logical that if these claims are true, then they will "in fact be true of Jesus in virtue of his true humanity" (Cortez, 2017, p. 152). Any truth claims

must therefore be compatible with the overall Biblical metanarrative of the nature of humanity. Therefore, while the biological and psychological mechanisms of AWB may be derived from anthropology and psychology, they must still be subject to "the ultimate truths about humanity revealed in Christ" (Cortez, 2017, p. 155). To make such a strong universal claim regarding Christ, may seem contradictory to CRs philosophical principle of epistemic relativism. However, while humanity's knowledge of Christ is limited by the subjectivity of human experience and reason, from an ontological perspective, this does not mean that one cannot make truth claims regarding the nature of Christ. Such truth claims can be made through employing the principle of judgemental rationality to judge between competing truths. For example, Wright (2013) contrasts the ontological claims of Trinitarian Christianity accessible through the incarnation (exclusivist claim) and Bhaskar's philosophy of meta-Reality (pluralist claim). As both cannot simultaneously be true, to "affirm the exclusive truth of Trinitarian doctrine is to do no more than avow the hypothesis that the Christian account of the ultimate order-of-things constitutes the most powerful and comprehensive explanatory model currently available" (p. 5).

This section has presented a brief argument that while our source of knowledge of Christ is primarily the Bible, disciplines such as psychology, sociology, and neuroscience, can also be instruments of God's revelation, and therefore a source of truth regarding human nature. Attention now turns to this study's definition of affective experience, and approach to interpreting the Biblical texts in relation to Christ's (and humanity's) affective experiences.

Taxonomy of affective experience and biblical interpretation

Throughout history, philosophers, theologians, and modern psychologists have recognised that all humans have affective experiences, referred to as feelings in common language. They have sought to understand the causes of these experiences and categorise them. For example, the Greco-Roman Stoic philosophers referred to the passions (*pathos*) as negative mental disturbances including fear, desire, mental pain/distress, and mental pleasure (Hockey, 2016; Sandbach, 1989). In interaction with Stoic philosophy, the theologian Augustine defined vicious passions as "a movement of the lower animal soul" that are involuntary, and the virtuous "affections," such as love and compassion, "as a movement of the higher, intellectual soul," that are voluntary

(Scrutton, 2005, p. 171). The New Testament refers to *pathos* which is an experience of strong desire, or passion, usually in relation to sinful passions e.g., lust (Rom 1:26; Col 3:5; 1 Thess 4:5). The closest Hebrew word for affective experience is usually translated into English as "desire" (*t^{e}šû·qā(h))*, occurring only three times (Gen 3:16; 4:7; Song of Sol 7:10) (Spencer, 2017). However, these few references are hardly representative of the hundreds of Scriptural references describing humanity's affective experiences (Elliott, 2005).

According to modern psychology, *affect* is a broad construct used to describe the experiential (or feeling) component of emotions, it can also refer to the experiential aspect of general moods, feeling states (e.g., feeling good or bad), and emotional traits (Fredrickson, 2001; Michalos, 2014; A. G. Miner et al., 2005; Vittersø, 2014). As Fredrickson (2001) summarises:

> Affect, a more general concept, refers to consciously accessible feelings. Although affect is present within emotions (as the component of subjective experience), it is also present within many other affective phenomena, including physical sensations, attitudes, moods, and even affective traits (p. 218).

Research has shown that the concept of affect is universal (Prinz, 2006; Wierzbicka, 1999). All languages have specific words for affective experience such as I feel afraid, I feel guilty. This leads Wierzbicka (1999) to conclude that affect "can be safely used in the investigation of human experience and human nature" (p. 4). Furthermore, a recent study examining 24 emotion related concepts across 2,474 languages found that nearly all languages differentiate affect primarily by *hedonic valence* (unpleasant to pleasant), and *physiological activation.* For example, from feeling sleepy to feeling excitement (Jackson et al., 2019). However, while all languages have specific words for affective experience, the meanings of these words are culture and language specific (Wierzbicka, 1999). Therefore, their meaning needs to be understood by the context in which they are used.

The Biblical interpretive task is to identify how to classify Christ's and humanity's affective experience, in a way that is not anachronistic; thereby, allowing Scripture to be interpreted based on its own authority as the inspired word of God. In other words, we cannot assume, for example, that feeling fear is always a negative experience, or

that love always involves positive feelings (or any feelings at all for that matter), for it depends on the context. In terms of interpretative approach, a judgemental rationality needs to be employed to explain historical Biblical events. Consistent with CR methodology, the aim is to "produce the best possible retroductive explanation of past events" (A. Wright, 2013, p. 273).

This study uses a historical-grammatical-theological method of interpreting Scripture. The historical-grammatical method primarily uses the synchronic method of exegesis—close reading, within time. This method seeks to analyse the text itself and the text in relation to the world in which it first existed, with particular emphasis on literary context, linguistic and socio-historical analysis (Gorman, 2020). Additionally, this study seeks to read Scripture theologically and canonically (E. F. Davis & Hays, 2003; Fowl, 2008; R. S. Peterson, 2016; F. Watson, 1997). This involves collating and synthesising "the teaching of all texts to formulate the doctrine of scripture as a whole" (J. Cooper, 2015, p. 28). Defining and identifying the causes of AWB does not depend on interpreting a single verse, but upon a whole-canon theology.

Chalcedonian Christology

In addition to applying the historical-grammatical-theological, I will largely assume the Chalcedonian Definition as adopted at the Council of Chalcedon in 451:

> Our Lord Jesus Christ, the same complete in Godhead and also complete in manhood; truly God and truly man, of a reasonable [rational] soul and body; of one substance with the Father as regards his Godhead, and at the same time of one substance with us as regards to his Manhood; in all things like unto us, without sin…to be acknowledged in two natures, without confusion, without change, without division, without separation…and concurring in one Person [*prosopon*] and one Subsistence [*hypostasis*], not parted or divided into two persons, but one and the same Son… (Bird, 2013, p. 484).

I therefore affirm the following regarding the relationship between the divine and human natures of Christ, and implications for interpreting Christ's affective experience.

First, Christ has two natures (*phusin*), a divine nature "of one substance with the Father as regards his Godhead," and a human nature "of one substance with us according to the manhood." Therefore, Christ is both fully human and fully divine, possessing two distinct natures, and not one "hybrid nature" (Bird, 2013, p. 485). In

relation to affectivity, I affirm that the eternal Son, in assuming a human nature, genuinely experienced human affectivity, as a man. In this regard, Christ's affective experience, as recorded in the Gospels, are the experiences of the incarnate Son, rather than the eternal Son *simpliciter*. As Weinandy (2000) rightly states,

> If one wishes to say in truth the Son of God actually experienced and knew what it was like to be born, eat, sleep, cry, fear, grieve, groan, rejoice, suffer, die, and most of all, love *as a man*…then the experience and knowledge of being born, eating, sleeping, crying, fearing, grieving, groaning, rejoicing, suffering, dying, and again most of all, loving must be predicated of the Son of God solely and exclusively *as a man* (p. 205).

Furthermore, the fact that the Gospel writers included Jesus' incarnate affective experience in the Gospel narratives both dignifies, and normalises these experiences as part of what it means to be human (Benner, 2016; Bopp, 2009; Erickson, 2013; Walls, 2006). As Augustine of Hippo writes:

> For human emotion was not illusory in him who had a truly human body and a truly human mind. And so when these feelings are ascribed to him in the Gospel, there is certainly no falsehood in the ascription (Augustine, 1984, p. 563).

Second, while distinct, the two natures are in *hypostatic union*, they are united, and therefore Christ is one person, and not two persons. As Weinandy (2017) explains, "The incarnational act…is a Personal/Existential act/union whereby one and the same person of the Son/Word comes to exist in a new mode as man because the humanity is ontologically united to the very person of the Son/Word" (p. 78). This raises the question of how Jesus' affective experience intersected with his divine nature. In this regard, the eternal Son did not empty himself (a strong *kenotic* Christology) of divine attributes, such as omniscience, which could influence his affective experience as a man (Bird, 2013, p. 467). If this occurred, Christ would have ceased to continue to be the eternal Son. Rather, as human nature has limitations (e.g., divine foreknowledge), the eternal Son chooses to live a genuinely human life, with all the limitations that humanity brings. This was to enable Christ to grow in knowledge and obedience as a man (Luke 2:40, 52; Heb 5:8), and to identify with humanity in every way (Heb 2:17); including affective experience. As Lister (2013) rightly argues, Jesus experienced emotion, which includes affective experience, as a man in dependence on God (Matt

4:1-11; Rom 5:12-19; Heb 2:17-18). Jesus carried out his ministry as a man "predominately by depending on the will of the Father…and relying on the power of the Spirit" (Lister, 2013, p. 275).

Third, the Chalcedonian definition affirms that Christ has a soul and a body. In relation to affectivity, Jesus describes how his "soul is overwhelmed with sorrow to the point of death" (Matt 26:38). The use of soul (*psyche*) in this context has been defined as "the seat and center of the inner human life in its many and varied aspects" (Danker et al., 2000). This includes thinking, reasoning, and the will. In another instance, Jesus is described as being "troubled in spirit" (John 13:21). However, as soul and spirit are practically synonymous in Scripture (Job 7:11; Isa 26:9; Luke 1:46-47; John 12:27; 13:21), there is no need to make a distinction between soul and spirit here. Christ's affective experience is also physical. In the Garden of Gethsemane, Jesus is described as, "being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground" (Luke 22:44). This raises the question as to the nature of the human constitution. In this regard, there are three main views. First, according to substance dualists, the human person consists of a physical body (the material element), and the spiritual soul/spirit (the immaterial element), that while normally functioning as an integrated whole, it is possible to separate (Beck & Demarest, 2005; Bird, 2013; J. Cooper, 2015). Second, trichotomism views the human person as consisting of three elements: a body (physical), soul (psychological), and spirit (spiritual element). Scriptures referred to in support of this view include 1 Thessalonians 5:23 and Hebrews 4:12. According to Beck and Demarest (2005), a number of church fathers including Origen, favoured this view. Third, substance monistic views argue that while Scriptures may use different words to describe the human person, such as body and soul, they are not to be understood as separable parts, rather they depict the human person as a whole (Green, 2008; Murphy, 2006). The scope of this thesis does not permit a detailed critique of the three views which has been more than adequately covered elsewhere (Beck & Demarest, 2005; J. Cooper, 2015; Cortez, 2008). However, in seeking to integrate perspectives from neuroscience, modern psychology, and Christological anthropology, I am convinced about some form of holistic anthropology. I therefore lean towards the monistic view, but still remain open to forms of holistic dualism "that express a higher appreciation for the strong psychophysical links that

characterise human experience" (Cortez, 2008, p. 187). This is because from a Christological perspective, the incarnation affirms that humans are embodied beings (Cortez, 2010), existing and functioning as integrated psychosomatic wholes. As Karl Barth (Barth, 2004c) affirms of Christ:

> He is one whole man, embodied soul and besouled body: the one in the other and never merely beside it; the one never without the other but only with it, and in it present, active and significant; the one with all its attributes always to be taken as seriously as the other (p. 327).

I conclude therefore, that as Christ is never disembodied, as a psychosomatic whole, Christ's human emotion involves thoughts, affects, and bodily events/processes that interrelate.

From the perspective of modern psychology, this view is also considered to be consistent with *appraisal models* of emotion generation. In appraisal models, cognition is viewed as either a separate antecedent, or part of an emotional episode that produces a tendency to act. A *prototypical emotional episode* is defined as a co-ordinated mental and physiological response to an external or internal object stimulus event (Scherer, 2005). One is "afraid *of*, is angry *with*, is in love *with*, or has pity *for* something" (J. A. Russell & Barrett, 1999, p. 806). Additionally, the following five components interact to produce an emotional episode: a conscious or unconscious appraisal of an object stimulus, an action tendency (e.g., move towards or away from the object), a physiological response (sweating, muscle tension), a motor response (facial and vocal expression), and an experiential component (affective experience) (Moors, 2009; Scherer, 2005). Alternative emotion generation theories do not have the same emphasis on appraisal. For example, in "basic emotion models" specific emotions such as anger and sadness, are caused by specific brain circuits which evolved through the process of evolution (Ekman, 1992). These mechanisms are automatically triggered in order to ensure the survival of the human species including mating, navigating the social environment, and taking flight in the face of a threat. Emotional experience, response tendencies, and expressive behaviours are viewed as distinct from cognition and perception. In contrast, in "social construction models" emotions are "sociocultural products that are prescribed by the social world and constructed by people, rather than by nature" (Gross & Barrett, 2011, p. 4). In other

words, emotions are not pre-existing at birth, but rather constructed based on experience. For example, if a person knows the social script for anger, this allows them to feel anger and behave in ways consistent with their cultural context.

Of all the emotion theories, several Biblical scholars have rightly argued that the *appraisal model* of emotion causation, most closely aligns with how affective experience is depicted in Scripture (Barton, 2011; Elliott, 2005; Hockey, 2016; Spencer, 2014). For example, in her PhD thesis on the role of emotions in 1 Peter, Katherine Hockey (2016) looks at how emotions function in the New Testament. Consistent with the view that emotion involves a cognitive component, Hockey persuasively demonstrates how emotions can shape believers' conceptions of reality, which affects their identity and behaviour. Similarly, Stephen Barton, taking account of the Greco-Roman historical cultural setting of the New Testament, adopts a cognitive view of emotions in his study of grief in 1 Thessalonians. Barton presents a persuasive argument that "early Christian eschatological faith corresponded in complex ways with a changed and 'charged' emotional life" (Barton, 2011, p. 573). Conversion to Christ involves "an ongoing *conversion of the emotions*" (Barton, 2011, p. 591), particularly the cognitive and evaluative nature of emotions. Elliott (2005) more generally argues that the New Testament authors commend cultivating some emotions over others, thereby linking emotions to ethics. As such, "destructive emotions can be changed, beneficial emotions cultivated" (Elliott, 2005, p. 54). This would not be possible if the New Testament did not view reason as an antecedent or part of an emotional episode. In light of this evidence, the appraisal model of emotion generation is affirmed as providing insight into the causes of affective experience depicted in Scripture.

The fourth, and final aspect I affirm regarding the relationship between the divine and human natures of Christ, is that post resurrection, Christ continues to be fully human and divine. As Bird (2013) writes, "It is a human being who is now enthroned beside God, who will advocate for them and render judgment on their behalf" (p. 485). Therefore, the incarnation dignifies human affective experience, and affirms that affective experience is part of life in the eschaton.

Interpretative bias

It is important at this point to acknowledge that I approach the task of theology from a particular vantage point. As stated in the introduction to this thesis (1.4.3), I write as a former Baptist pastor who has experienced the emotional demands of pastoral work first-hand. My theological beliefs are influenced by *evangelicalism* which includes: belief in the authority of Scripture (the Holy Bible), Jesus as incarnate God, Lord and Saviour, "the lordship of the Holy Spirit, the need for personal conversion, the priority of evangelism…[and] the importance of Christian community for spiritual nourishment, fellowship and growth" (McGrath, 1995, p. 51). I also come to the Biblical text with a pre-understanding of what constitutes AWB based on modern psychology. In light of my own biases, I am aware of how my existing knowledge could undermine my interpretation of Scripture. However, as Wright argues, "by recognising and acknowledging her own prior commitments the critical realist historian opens up the possibility of allowing the horizons of meaning integral to the data to assert themselves against her presuppositions and prejudices" (A. Wright, 2013, p. 273). I will therefore endeavour to allow the revelation of Jesus Christ to challenge my presuppositions as I apply the grammatical-historical-theological method described above.

Having defined the interpretative approach of this study, attention now turns to describing the material content of the *imago Dei* and drawing out the implications for humanity's AWB.

2.3.2 The *Imago Dei* and affective well-being

Christ the true *imago Dei*

When the canonical narrative is considered, the *imago Dei* plays a formal role in defining what it means to be human (Cortez, 2017). Although infrequent, Scriptural references to the imago Dei are placed at pivotal points in the narrative (Kilner, 2015). These points are: creation (Gen 1:26-28), immediately after "the Fall" (Gen 5:1-2), the Noahic covenant (Gen 9:6-7), and in the incarnation (1 Cor 15:49; Rom 8:29; 2 Cor 3:18; 4:4; Col 1:15). Here we see a progression from the Old Testament where humanity is defined as the image of God, to the New Testament, where the *imago* is viewed largely as a Christological concept (1 Cor 15:49; Rom 8:29; 2 Cor 3:18; 4:4; Col 1:15), with only a few exceptions (1 Cor 11:7; Eph 4:22-24). The New Testament also

makes some implicit references to Jesus as the *imago Dei* (Heb 1:3; 2:6-9). This leads Cortez (2017) to rightly affirm "the centrality of Jesus for understanding what it means to be human" (p. 87).

In Colossians 1:15-20 Paul declares that Christ is the true image of God. Here, image (*eikōn*) is the Greek equivalent to the Hebrew term for image (*selem*) found in Genesis 1:26-27 (Grenz, 2004). It is therefore Christ, who is the firstborn (*prōtotokos*) over all creation (Col 1:15). This statement affirms Christ's pre-eminence over all things. Read in connection with Gen 1:26-28, it is Christ, not Adam, who is the perfect image of God (Grenz, 2004). Cortez (2017) also argues that the *imago Dei* is primarily an anthropological claim, carrying the implication that the incarnate Jesus is the paradigm for humanity, and not the eternal Son. However, he is quick to affirm that "this in no way suggests that we should reject the idea that the Son is consubstantial with the Father, or that he is in some way the perfect reflection of the Father" (Cortez, 2017, p. 87). Christ is also the firstborn (*prōtotokos*) from among the dead" (Col 1:18). This second use of *prōtotokos* designates Christ as the *Second Adam* (Grenz, 2004). Through his death and resurrection, Christ is the true *imago Dei*, and therefore preeminent in the salvation-historical story. The fact that Christ is the true *imago* who displays God's glory means that Christ is ontologically and epistemologically fundamental to our understanding of humanity (Cortez, 2017). Furthermore, Romans 8:29 affirms God's intention that humanity be conformed to the *imago Christi* (Grenz, 2006). This is the *telos* towards which Genesis 1:26-27 points.

Divine presence - the material content of the image

As well as a formal role, the *imago Dei* plays a material role, informing the content of what it means to be human (Cortez, 2017). The New Testament writers use of language in Colossians 1:15-20 indicates an awareness of the Old Testament's references to the *imago Dei* (Thiselton, 2015). Therefore, it is appropriate to consider the material content of the image according to Genesis 1:26-27.

In Genesis 1:26-27 the meaning of the Hebrew word *selem* (image) may be informed by the ancient Near Eastern thought that idols were not mere objects of stone or wood but were inhabited by the presence of a divine being (Cortez, 2017; Grenz, 2004; Wenham et al., 1987). This understanding leads Cortez (2017) to rightly view "the

imago Dei as a declaration that God intended to create human persons to be the physical means through which he would manifest his own divine presence in the world" (p. 93). Similarly, Grenz (2004) writes, "God has endowed humankind as a whole with a vocation: to live as God's representative within creation, that is, to be that image through whom God's presence and self-manifestation in creation may be found" (p. 622). This view is deemed consistent with what has previously been stated, namely that humans are embodied beings, existing and functioning as integrated psychosomatic wholes (see Chalcedonian Christology).

A number of Scriptures affirm the interpretation of the *imago Dei* in Genesis 1:26 as manifesting God's personal presence or glory. Throughout Scripture, God's glory is related to his divine, active presence. This is evident in descriptions of God's presence as brilliant light (Ezek 1:27-28), cloud and fire (Exod 40:34-38), and at the annunciation to the shepherds where the "glory of the Lord shone around them" (Luke 2:9) (Packer, 2000). The shift that occurs in the New Testament is that Jesus is identified as God's personal presence with us (Matt 1:23; John 1:14), the one in whom "God was pleased to have all his fullness dwell" (Col 1:19), and "the radiance of God's glory and the exact representation of his being" (Heb 1:3). In regard to the latter, Grenz (2006) affirms that:

> Jesus manifests who God is, but not by being a passive reflector of the divine reality, similar to a mirror that can only reflect the light issuing from another source. Rather, Jesus *is* this light … Jesus Christ fully reveals God, and thereby is the *imago dei* in fulfilment of Genesis 1:26-27, as he redeems humankind (p. 81-82).

Furthermore, in 2 Corinthians 4:4-6 Paul declares that Christ is the image of God, who displays God's glory. According to Hughes (1989) this is an ontological statement regarding the essential being of Christ, whose glory "is not a mere reflection or copy of the glory of God; it is identical with it" (p. 26). The use of image (*eikōn*) here can also be interpreted as an implicit allusion to the creation narrative in Genesis 1:26-30 (Grenz, 2004). The fact that Christ displays God's glory (v.6) is an indication of God's original intention for humanity to display God's glory. Consistent with the Old Testament concept of an image involving physical representation, the implication is that Christ is the visible manifestation of God's glory.

A Christological interpretation of the *imago Dei* also asserts the central importance of the Spirit for understanding what it means to be fully human. The incarnation is the fullness of God's presence in bodily form. Jesus manifested God's presence through the indwelling power of the Spirit (Luke 3:22; 4:18; Acts 10:38)(Cortez, 2017).

Affectivity, dominion, and relationships

Having defined the material content of the image *as manifesting God's personal presence*, we can now consider how this definition relates to other interpretations of the image. First, in the functional view, being made in the image of God is equated with exercising dominion (or reign/rule) over the earth, as a reflection of God's dominion over the universe (Gen 1:28; Ps 8:5-6) (Bartholomew & Goheen, 2004; Bird, 2013; Sands, 2010). This interpretation is based on an appeal to ancient Near Eastern texts that describe kings as incarnations of the gods, leading to an interpretation of Genesis 1:26 that equates ruling with the image (Bird, 2013). However, the grammar of Genesis 1:26 indicates that dominion, while closely related, is a consequence of the image, making it distinct from the image itself (Hamilton, 2006; Mathews, 1996; McConville, 2016).

Second, in the relational view humanity shares the triune God's capacity for relationships. For Karl Barth, the image consists of relationship with God and other human beings. It is Christ's humanity that defines the image, particularly corporately as a community of those *in Christ* (Barth, 2004b, pp. 192–206). However, the relational view is critiqued for the way proponents have exegeted the text. The phrase "let us make humans beings in our image" (Gen 1:26) is most likely a reference to the heavenly court surrounding God in heaven, rather than to the Trinity (Cortez, 2010; Middleton, 2005; Walton, 2001). This is consistent with the ancient worldview of the existence of a heavenly court and to the Biblical equivalent (Isa 6:1-8). Critiques of the relational review also argue that humanity being created "male and female" (Gen 1:27) does not refer to the meaning of the image (i.e., persons in relationship), but simply clarifies that all humans are created equally in God's image (Pannenberg, 1991; R. S. Peterson, 2016).

Third, in the substantive interpretation of the image, humanity shares with God certain physical, psychological (e.g., rational thought, will, emotions), or spiritual

characteristics. In this regard, Erickson (2013) limits the image to something in the nature of humans:

> Humanity has a nature encompassing all that constitutes personality or selfhood: intelligence, will, emotions. This is the image in which humans were created, enabling them to have the divinely intended relationship to God and to fellow humans, and to exercise dominion (p. 533).

Similarly, Hughes (1989) argues that humanity is distinguishable from the rest of creation in respect to personality, spirituality, rationality, morality, authority, and creativity. Whereas John Calvin (1960) and Grudem (1994), on the other hand, describe the image more expansively as inclusive of the whole human person including the body. However, the substantive view has been criticised for lacking exegetical support as there is no "biblical link between the *imago* and some essential attribute of the human person" (Cortez, 2010, p. 19). Another criticism is that the view relies on contrasting humanity with the rest of creation, especially animals, when Scripture makes it clear that all of creation images God in some way (Ps 19:1; Rom 1:19). The substantive interpretation also raises concerns about human beings, such as the severely mentally impaired, who are not able to express a characteristic such as rationality (O. Crisp, 2015). This would appear to exclude such persons from being made in the image of God (Smail, 2005), when Scripture affirms that all humanity is made in the divine image (Gen 1:26-7). A final criticism is that the substantive's emphasis on particular human attributes is reductionistic, reducing the human person to one or more attributes (R. S. Peterson, 2016).

How then do we relate the functional, relational, and substantive interpretations of the image to this study's proposed definition of the image *as manifesting God's personal presence*? According to Peterson (2016), the other major interpretations of the *imago* are not the image itself, but "conditions of possibility for the realisation of the image of God" (p. 80). In this regard, humanity manifests God's presence through the function of dominion/rulership. Similarly, intentional relationality is also a condition of possibility for human image-bearing.

Additionally, while not the image itself, capacities such as rationality, creativity, physicality, spirituality, and affectivity, enable humanity to exercise dominion and

relate to God and other human beings. Williams (2003) puts in this way, “the capacity for emotional response is part of God’s original pre-fall design, which was declared ‘very good’ by the Lord” (p. 65). In this regard, there are two explicit references in Genesis chapter two regarding Adam’s affective capacity (Gen 2:8-9, 25), and one implicit reference (Gen 2:23). In regards to the latter, Adam’s response to the creation of Eve, “this is now bone of my bones and flesh of my flesh” may be interpreted as one of “joyous exclamation” (Fretheim, 2012, p. 45).

Again, as previously stated, human emotion involves thoughts, affects, and bodily events/processes that interrelate. Affect is the experiential component of emotion, which is a coordinated mental and physiological response to an external or internal object stimulus. As such, emotions prepare a person for action, such as moving towards or away from an object stimulus. Emotion also comes with physical cues that allow emotions to be observed and described. Emotions therefore mediate human interactions with creation, God, and other human beings. The capacity for affective experience has a number of implications for humanity’s AWB. In this regard, the following presents an argument that foundational to humanity’s AWB is the experience of positive affect, such as joy and love, experienced through relationship with God, interpersonal relationships, and exercising dominion over the earth.

Relationships and affective well-being

Jesus, the true *imago Dei*, had a close and intimate relationship with the Father and the Spirit. He describes his relationship with the Father as “I and the Father are one” (John 10:30; cf. 17:21-22). It is a mutual relationship where Jesus glorifies the Father, and the Father glorifies Jesus (John 17:1-5). Jesus knows that the Father loves him (Luke 3:22; John 3:35; 5:20). Jesus also experienced joy through the Holy Spirit (Luke 10:21). In terms of humanity’s AWB, I see no dichotomy between viewing both love and joy as involving cognitive activity (e.g., thinking, reasoning, memory), and affective experience. This is consistent with appraisal models of emotion generation, and the definition of a prototypical emotional episode (see Chalcedonian Christology). Furthermore, as previously stated, since Christ is never disembodied, Christ experiences emotion as a psychosomatic whole. Therefore, a Christological anthropology does not allow us to separate humanity’s affective experience from other attributes such as appraisal, conscience, or the will. For example, loving God with

“all your heart and with all your soul and with all your mind and with all your strength” (Mark 12:30) involves a decision of the will and affective experience. From this perspective, Jesus is secure in the Father’s love for him based on the Father’s unchanging nature, characterised as “God is love” (1 John 5:7-8). He also experiences this love. As the Apostle Paul states, “God’s love has been poured into our hearts through the Holy Spirit” (Rom 5:5). Moo (2000) puts it this way, “It is the Spirit, dwelling in the heart of believers, who communicates God’s love to us…this subjective evidence of God’s love” (p. 172).

Similarly, the experience of Joy in the New Testament is not founded on circumstance but on the object stimulus that prompts joy. In the Gospel of Luke, Jesus is described as being “full of joy though the Holy Spirit” (Luke 10:21a). The context is the return of the seventy-two who were sent out to proclaim that the “kingdom of God has come near” (10:9b). Through Christ’s authority, the seventy-two see the demons submit to them in Jesus’ name, resulting in the seventy-two’s joy (Luke 10:17). However, Jesus reminds them that the real cause of their joy is that their names “are written in heaven” (10:20b). As Spencer (2021) rightly notes, “Luke’s Jesus regards joy as ‘serious’ business, worth careful, thoughtful understanding as well an enlivening, uplifting feeling” (p. 247). The disciples are to focus their joy on the fact that they have been granted a place with God in heaven. The object of Jesus’ joy is also God the Father, who sends the blessing of eternal life to “little children” (10:21). Here, with the choice of the Greek verb *agalliaō,* rather than *chairō,* Luke makes a “qualitative distinction between Jesus and his delegates’ joy on this occasion” (Spencer, 2021, p. 250). Jesus is “exceedingly joyful” (Danker et al., 2000, p. 4). His joy arises from the intimate relationship he has with the Father, who has committed to him “all things,” and the revelation of this relationship to the seventy-two (Luke 10:22) (Joel B. Green, 1997).

God is also to be the object of humanity’s joy and pleasure. As Nehemiah states, “the joy of the Lord is your strength” (Neh 8:10). Joy here most likely refers to a human expression of rejoicing in response to an occasion instigated by God (M. M. Thompson, 2015). The Psalms also affirm that to experience God’s presence is to experience joy, “you will fill me with joy in your presence, with eternal pleasures at your right hand” (Ps 16:11), and “you make him [the king] glad with the joy of your presence” (Ps 21:6). As Thompson (2015) rightly notes, “presence” is a translation of the Hebrew word for

face (*pāneh*). Human joy is therefore a response to "God's turning his face toward–that is, looking favourably upon–a person…God's favour brings gladness" (p. 22). For Augustine of Hippo, joy (*felicity*) was fundamental for the Christian's affective life (see City of God, 14.9). As Stewart-Kroeker (2019) summarises:

> Joy is an affective state that, unlike fear and grief, has a certain continuity with the anticipated affective dispositions of heavenly life: for those who long for the heavenly "life of felicity," joy responds to the same object of love and contemplation, i.e., God, whether they are on earth or in heaven (p. 65).

In his analysis of three theological understandings of joy (Western Catholic, Western Protestant, late modern Pentecostal), Bom (2017) concludes that all agree "on the importance of (overwhelming) joy in the experience of the relation between God and humanity" (p. 13). Joy is divine in origin, relating to the "whole of God's being and economy" (p. 15). The joy that humanity experiences is a body and mind reaction to God's initiative. It encompasses surprise and gratitude in response to divine grace and is eschatological in nature as it is not based solely on present circumstances.

Interpersonal relationships are also a source of joy and love that characterise AWB. For example, in Genesis 2:18 God declares, "It is not good for the man to be alone. I will make a helper suitable for him." As stated above, Fretheim (2012) sees Adam's response upon meeting Eve (Gen 2:23) as one of "joyous exclamation" (p. 45). On the state of Adam and Eve in relation to affective experience, Augustine writes:

> The pair lived in a partnership of unalloyed felicity; their love for God and for each other was undisturbed. This love was the source of immense gladness, since the beloved was always at hand for their enjoyment (Augustine, 1984, p. 567).

Another indication that Adam and Eve experienced AWB through their relationship, is that they are described as being naked without experiencing shame (Gen 2:25). The traditional interpretation for the absence of shame in this context, is that they did not experience guilt (Walton, 2001). While this view has merit, it is equally plausible to interpret this instance of shame within the framework of embarrassment, where one might react by blushing or looking away (Kazen, 2019). In this instance the absence of shame means that, "there is no negative social evaluation or lack of acceptance, in

spite of the fact that the man and the woman are unclothed" (Kazen, 2019, p. 67). The experience of love and joy, and the absence of shame was of central importance to Adam and Eve's healthy relationship and describes their state of AWB. Overall, in Genesis 1-2 we see that, "the vision of human well-being (happiness)…focuses on well-functioning relationships at all levels of existence" (Fretheim, 2012, p. 46).

Furthermore, in his trinitarian understanding of the imago Dei, Smail (2003) suggests that humanity is to reflect in their relationships, the "freedom in love" that defines the relationship between the Father, Son, and Holy Spirit (p. 11). This freedom is expressed by the Father through *purposeful initiation*, by the Son through *obedient responsiveness*, and the Spirit through *creative fulfilment*. Just as the Father's love initiates the sending of the Son to redeem humanity, humanity is to be proactive in our interventions in the world, for the well-being of others. As the Son willingly responds to the Father, exemplified in his response at Gethsemane "not my will but yours be done" (Luke 22:42), humanity is to willingly love and serve the other. Finally, humanity is to reflect the Spirit who, "takes the mutual love of the Father and Son and presents and enacts it in all kinds of new ways that reveal in all kinds of new contexts how endlessly relevant and redeeming it can be" (Smail, 2003, p. 10). Examples of how this reflection occurs are in the nurture of our children to become who God called them to be and finding creative solutions to conflicts. I suggest that in these various expressions of love, we see how interpersonal relationships can be a source of love that characterises AWB.

In this regard, Jesus established and immersed himself in a relational community consisting of the twelve disciples, and others who supported his ministry. Mark 3:14 states that Jesus appointed the twelve "that they might be with him." Over three years of ministry Jesus built a strong relationship with the disciples. This was not only a traditional Rabbinic/disciple relationship, but also developed into friendship (John 15:15). Jesus reflected the love of the Father through his love for the disciples (John 15:9). Jesus is with and for his disciples, challenging them to become who God called them to be (Smail, 2005). It was also his desire that the disciples experience joy in their relationship with him (John 15:11).

Exercising dominion and positive affective experience

There is also evidence in the Gospels of how Christ's capacity for affective experience positively enables his exercise of dominion as the Lord over all creation. First, Jesus demonstrates the kingdom of God through healing miracles and the miraculous provision of food. These miracles are often motivated by Jesus' compassionate interactions with people (Matt 9:36; 14:14; 15:32; 20:34; Mark 6:34; 8:2; 9:22; Luke 7:13). Danker et al. (2000) describe compassion (*explanchnisthē*) as having pity, or to feel sympathy with or for someone. The exposure to others' suffering may provoke unpleasant feelings (Condon & Feldman Barrett, 2013). However, in the majority of cases Jesus' compassion resulted in his actions to alleviate people's suffering. While the Gospels do not tell us what Jesus experienced as a result, it is plausible that seeing people's suffering relieved would have resulted in Jesus experiencing positive affect, such as Joy.

Second, in the narrative of the "death of Lazarus" (John 11:1-44) Jesus states that he is "glad" (*chairō*) that he was not there when Lazarus died (John 11:15). Danker et al. (2000) define *chairō* as being "in a state of happiness and well-being" (p. 1074). This would initially appear to be an inappropriate response to death. However, Jesus' appraisal of the situation is that there is purpose in Lazarus' death, namely "God's glory" (John 11:4), and so that the disciples might believe (John 11:15). In this regard, Jesus knows that Lazarus will be raised from the dead. Third, Jesus experienced love for others in the context of his ministry. In Mark 10:17-22 Jesus has a conversation with a man who had great wealth. In this instance, Jesus had only just met this man and yet "Jesus looked at him and loved him" (Mark 10:21a).

Teleological conformity to the image of Christ and affective well-being

So far, I have presented an argument that AWB is to experience positive affect, such as joy and love, through relationship with God and other human beings, and by exercising dominion over the earth. To this I now add that AWB is inherently teleological. In this regard, there is an eschatological consummation that involves a movement from creation, where humanity was good but capable of sin (see 2.3.3), to new creation, where sin is no longer a possibility (Cortez, 2017). Because God is spirit, and humanity is embodied, there existed an ontological barrier between God and humanity (Habets, 2009). There was also an epistemological barrier, as God exists beyond human

comprehension. Therefore, humanity's relationship with God cannot be described as "mature or perfect." The eternal Son took on a human nature to bridge the ontological and epistemological barrier between God and humanity. Through the Holy Spirit, humanity can be united with Christ, and thus participate in the divine life. As Crisp (2016) summarises,

> God creates a world of human beings made in the image of Christ in order that they may participate in the divine life through the agency of Christ's atoning work, by means of their union with Christ brought about by the person of the Holy Spirit (pp. xii–xiii).

In 2 Corinthians 3:18 there is a clear link between Jesus, the Spirit, and the *imago Dei*. Humanity are being transformed into the image of Christ "with increasing glory, which comes from the Lord, who is the Spirit." This expresses the present reality of humanity sharing in the divine image and looks forward to the completion of this transformation "at the eschatological resurrection" (Grenz, 2004, p. 624). As Cortez (2017) rightly summarises, "the image of God is an ongoing story of being transformed into the likeness of the Son through the power of the Spirit so that we become ever more conformed to the Son who is the true *imago Dei*" (p. 150).

Applying this to AWB, it is only *in Christ*, through the Spirit, that humanity can truly experience AWB (i.e., love, joy), in this life, and into eternity. For example, in order to feel and know "the love of the Father for the Son by the Holy Spirit" humanity needed to be "included *in* one of the trinitarian persons, the eternal and incarnate Son" (Habets, 2009, p. 362). Tanner (2010) expresses it this way, "it is by being bound to the incomprehensible in and through Christ—and thereby gaining a new identity in him apart from anything we are in and of ourselves—that we will one day come to live a boundlessly full and good human life" (p.57).

The above discussion indicates that humanity can experience degrees of AWB. In this regard, it is possible for a person to experience a degree of AWB through interpersonal relationships and exercising dominion of the earth. There is also another degree of AWB experienced by humanity due to being in the presence of God, as affirmed by the Psalms (Ps 16:11; 21:6). However, the joy experienced through union with Christ is judged to be an even greater degree of AWB, because it allows a believer to

participate in the divine life–to experience God's joy without any ontological or epistemological barrier. The highest degree of AWB however, will only be experienced at the eschatological consummation. This is because in the present age, sin still prevails and is a cause of negative affective experience. It is therefore only in the eschaton when sin is no longer a possibility, that humanity will experience the degree of AWB as God originally intended.

Considering the above discussion of degrees of AWB, we now need to consider the origin and causes of negative affective experience (e.g., anger, shame, fear, anxiety, depression), and the implications for humanity's AWB in the present age.

2.3.3 The origin and nature of sin and consequences for affective well-being

The narrative of Scripture informs us that the first act of disobedience against God occurs in Genesis 3 when Adam and Eve are deceived by Satan into eating from "the tree of knowledge of good and evil" (Gen 2:17; 3:2). In his interpretation of this narrative, Williams (2003) sees the incitement of Adam's and Eve's emotions against God. For Adam and Eve, to "be like God" (Gen 3:4) through self-effort, was an intoxicating lie that triggered their lust for the knowledge of good and evil. Again, this interpretation is consistent with appraisal models of emotion generation where affective experience is part of a co-ordinated mental and physiological response to an object stimulus, in this case to be like God through self-effort. Adam and Eve's act of disobedience also resulted in a number of consequences for all of humanity's AWB. However, before looking at these consequences, we need to consider what is referred to as *the doctrine of original sin*.

The doctrine of original sin

There is general scholarly agreement that the image of God and God's divine plan for humanity have been impeded in some way. Historically, this has been referred to as *the fall* which is caused by the *original sin* (Stump & Meister, 2020). There is significant debate over the impact that Adam's sin has had on humanity, and whether humanity is culpable for Adam's sin as well as their own sins. As Stanley Grenz (2000) asks:

> For what are we guilty—our own individual sins or also the sin of Adam? Do we begin life both sinful and guilty? Are we both depraved

> and condemned? Does hell await the children of Adam because of the sin he committed, or only because of the sins we commit? (p. 199).

The following presents a summary of the major theological positions on the doctrine of original sin, along with some major points of critique, in order to determine the most plausible explanation for the universalism of sin and its consequences for humanity's AWB.

First, in symbolic interpretations, Adam's sin is purely symbolic of the passage of humanity from innocence to sin and alienation. As McCall (2019) summarises, "thus 'original sin' refers only to the sin that originates within each of us, and not as something related to the sins of our first parents" (p. 218). This view rejects the belief in a historical Adam and Eve. However, if one is to uphold the belief in *sola Scriptura*, then we need to take seriously that in Romans 5:12-21, Paul "attributed a major role to an individual Adam and to his transgression in the beginning" (Blocher, 1997, p. 64). In Romans 5:12, Paul affirms that sin entered the world through one man, Adam. The consequence of Adam's sin is death, which has spread to the whole human race. This is consistent with the Genesis 2:17, where God warns Adam and Eve, that the consequence of eating from the tree "of the knowledge of good and evil," is that they will surely die.

Second, corruption-only doctrines affirm that Adam's original sin has disordered God's creation, and through this disorder introduced corruption and death (Louth, 2020). However, humanity does not participate in Adam's actual guilt. McCall (2019) notes that this is often considered to be the traditional view of the Eastern Orthodox Church but is also present in Protestantism. For example, Zwingli et al. (1983) argue that "original sin is not sin but a disease…the children of Christians are not condemned to eternal punishment on account of that disease" (p. 3). In more recent scholarship, Crisp (2020) argues that humans inherit a corrupt moral nature that normally inevitably yields actual sin, leading to death and separation from God. However, the idea that humanity is culpable for Adam's sin is unjust. He argues that this is because humanity did not authorise Adam's representation. Rather, original sin is an inherited moral condition, due to our ancestors selling themselves into slavery. Therefore, children who are born into slavery are not responsible for being born a slave. Fallen

humans are only culpable for the sins they actually commit. McCall (2019) notes that we should not confuse corruption only positions with Pelagianism which argues that Adam's sin only provided humanity with a bad example, and not a corrupted nature. This view is readily rejected by an adequate reading of Romans 5:12-21.

Corruption-only doctrines have merit. The inheritance of a sinful nature as a result of Adam's sin is implied in Paul's affirmation that, "one trespass resulted in condemnation for all people" (Rom 5:18a), and that "through the disobedience of the one man the many were made sinners" (Rom 5:19a). Bird (2013) describes this as "Adam originated the deadly sin pathogen that leads to infection and infirmity, for which there is no immunity" (p. 682). However, the claim that humanity does not participate in Adam's actual guilt is not supported by Scripture. Christ's atonement was necessary for all because all are guilty (2 Cor 5:14-15). No-one can be justified by keeping the law (Rom 3:20; Gal 2:16) for we are judged already guilty. Additionally, as Madueme (2020) writes, "Original guilt is implied in the nature of the gospel itself, with Christ's atoning sacrifice intended precisely for people who are in Adam and thus under the curse of eternal death" (p. 135).

A third interpretation, is that humanity inherited both a corrupted nature and original guilt from Adam, based on a so called "realist" view. According to the Augustinian tradition, all of humanity was *really* present with Adam when he sinned. It is because humans were in Adam's loins "seminally" that humanity is born guilty of Adam's sin, and thus stand condemned. However, theologians today generally reject Augustine's view that a sinful human nature is transmitted through sexual intercourse, on the basis of Augustine's mistranslation of Romans 5:12, and its dependency on monogenism which conflicts with modern science (Madueme, 2020).

A fourth position is that humanity inherited both a corrupted nature and original guilt from Adam, based on a legal argument. Proponents of this view appeal to the parallelism between Christ and Adam in Romans 5:12-21 (Madueme, 2020). Adam is the federal head (or representative) of the human race. Therefore, God counts humanity guilty for Adam's first sin which is imputed to us. Similarly, as Christ is the head of those reborn by the Spirit, his righteousness is reckoned, or imputed to our account. This argument requires death, as a consequence of Adam's sin, to be

understood primarily as "spiritual," as it is inflicted before conception. Critics of this view argue that it is more likely that Paul had in mind physical death (Rom 5:13-14; Cf. 1 Cor 15)(Blocher, 1997). This view also does not account for Paul's statement that humanity did not sin like Adam by "breaking a command" (Rom 5:14). Furthermore, a case can be made from Scripture that God does not punish people for someone else's sins (Deut 24:16; cf. 2 Kgs 14:6; 2 Chr 25:4) (Bird, 2013).

Fifth, according to McCall (2020) there are other "mediate" views that sit "in a conceptual space between the corruption-only views, on the one hand, and realism and federalism on the other hand" (p. 233). For example, Henri Blocher (1997) argues that for Paul, sin is undefined apart from the law, and thus it cannot be made the object of judgement (Rom 5:13). Therefore, "the role of Adam and of his sin in Romans 5 is *to make possible the imputation, the judicial treatment, of human sins.* His role thus brings about the condemnation of all, and its sequel, death" (Blocher, 1997, p. 77). God sees humanity in Adam and through Adam, in the framework of the Adamic covenant. Since all humanity were in Adam, the head, God sees humanity's sins as committed against the Genesis 2 command to "not eat from the tree of knowledge of good and evil" (Gen 2:17). This is evident in the period before Moses when there was no law (Rom 5:14). Hence, Blocher's paraphrase of Romans 5:12, "Just as through one man, Adam, sin entered the world and the sin-death connection was established, and so death could be inflicted on all as the penalty of their sins" (Blocher, 1997, p. 78). What Adam passed on to all humanity was a depraved nature, rather than original guilt. In other words, humanity is not guilty before God for the sin that Adam personally committed, only their own sins. However, because we inherit a depraved and sinful nature from Adam, we still stand condemned before God. In this way, Blocher's view, balances "corporate identity and individual responsibility" (Bird, 2013, p. 681). Based on the above review of the various positions, Blocher's view is judged to offer the most plausible explanation for the universalism of sin. Having concluded the general consequences of Adam's original sin for humanity, we can now explore the specific consequences of Adam's sin for humanity's AWB.

Knowledge of good and evil and negative affectivity

Adam and Eve were deceived by Satan into eating from "the tree of knowledge of good and evil" (Gen 2:17; 3:2). The knowledge of "good and evil" (Gen 2:17) is

considered to be a merism, indicating a whole range of knowledge between "good and evil" (Walton, 2001, p. 170). Usage of this rhetorical device in the Old Testament indicates that this knowledge consists of passing judgement (Gen 24:50; 31:24, 29), the ability to discern (2 Sam 14:17) and discriminate (2 Sam 19:35; 1 Kgs 3:9; Isa 7:15-16). The first consequence of this knowledge was that "their eyes were opened, and they realised they were naked" (Gen 3:7). Their new knowledge of good and evil resulted in an awareness of their nakedness, with the implication that they now feel shame (Walton, 2001). However, it is important to clarify that this awareness did not have to result in shame. Being naked did not suddenly become sinful, rather, because the knowledge of good and evil was acquired through disobedience, the ability to be discerning and discriminating was corrupted. Hence, Adam and Eve felt shame because they appraised what God had determined was good, as bad. The second consequence is that Adam hid from God because he felt "afraid because I was naked" (Gen 3:10). In this instance, Adam's new knowledge of his nakedness was evidence that he had disobeyed God. It was his disobedience that was the basis for his fear of God. The inclusion of Adam's affective experience in the narrative tells us something about how he was interpreting the situation. Adam was no longer secure in himself, or his relationship with God. In the Reformed tradition, if Adam and Eve had not disobeyed God, after a period of probation, they would have come to this knowledge through obedience and invitation (Habets, 2009). However, because they came to a knowledge of good and evil through disobedience, they experienced shame and fear.

Physical death, spiritual separation, and negative affectivity

Adam and Eve's disobedience also resulted in physical death (Gen 2:17). Humanity was banished from the garden (Gen 3:23), so that they could not eat from the tree of life and live forever (Gen 3:22). This also resulted in a spiritual separation from God (Rom 5:18-19; cf. Eph 2:1; Col 2:13)(Moo, 2000). One of the consequences of sin is alienation from God: "sin brings a disruption to the divine-human relationships" (Bird, 2013, p. 673). As sin "defiles God's presence" it prevents humanity from having unmitigated access to him (Walton, 2001). Pressing this idea further, it is because of Adam's sin, that humanity is born "into this world already separated from the empowering Divine Presence" (Maddox, 1994, pp. 80–81). Hence, following expulsion from the garden, God's divine presence was only experienced from a distance (Exod 20:18-19). The

implication is that humanity's capacity to experience joy and love through relationship with God was diminished. Additionally, the introduction of death was accompanied by negative affective experiences such as grief, suffering, and fear of death.

Interpersonal relationships and negative affectivity

Another consequence of Adam and Eve's disobedience to God, is related to interpersonal relationships. God says to Eve that "your desire will be for your husband, and he will rule over you" (Gen 3:16). The Hebrew word translated "desire" (*tᵉšû·qā(h))* occurs only two other times in the Old Testament (Gen 4:7; Song of Sol 7:10). In light of the context of childbearing (Gen 3:16a), Walton (2001) interprets this as "Eve's desire to fulfill her mother role will inevitably result in her husband's domination" (p. 237). This is not a statement on gender roles, but simply stating the inevitable. Following expulsion from the garden, we also see humanity's interpersonal relationships declining rapidly. For example, Cain kills his brother Abel (Gen 4:8). This is representative of how emotions such as envy, and hatred destroy relationships (Jas 4:1-3)(Bortner, 2018).

However, as Fretheim (2012) argues, this does not mean that humanity cannot experience a measure of happiness (characterised by feelings of delight and joy), through relationships. This is because creational gifts such as children (Ps 113:9), married life (Prov 5:18), and enjoyment of one's work (Eccl 3:13; 5:18-20; 8:15), still have the capacity to generate happiness. Therefore, "people who are not Christians, nor religious, or who have never experienced redemption, can be happy by virtue of (and within) their humanity in relationship to others" (Fretheim, 2012, p. 46).

Exercising dominion and negative affectivity

Another consequence of sin is that the ground is cursed (Gen 3:17). Therefore, humanity has to work the ground through "painful toil" (Gen 3:17). Here, "the ground" refers to the entire cosmos that is subject to futility and decay (Madueme & Reeves, 2014, p. 16). In Romans 8:19-22, Paul describes how "creation was subject to frustration" and is in "bondage to decay." This is an allusion to the result of the curse in Genesis 3:17-19. Therefore, humanity's survival will be continually in question, resulting in anxiety, stress, and pain (Walton, 2001).

2.3.4 Union with Christ and affective well-being in the present age

Having considered the origin and nature of sin and consequences for humanity's AWB, attention now turns to considering how believers' union with Christ (*participatio Christi*) results in AWB, not only in eternity, but in the present age. As described earlier in this chapter, being united with Christ through the Holy Spirit, enables humanity to participate in the divine life (see Teleological conformity). As the Apostle Peter declares, "he has given us his very great and precious promises, so that through them you may participate in the divine nature, having escaped the corruption in the world caused by evil desires" (2 Pet 1:4). It is because a believer is united with Christ, that they share in all the benefits of his life, death, and resurrection. In terms of AWB, these benefits include transforming humanity's experience of both positive affect such as joy and love, and negative affect such as grief and anger, in the present age. To understand how union with Christ brings about this transformation, we need to consider the vicarious humanity of Christ.

The vicarious humanity of Christ considers not only Christ's substitutionary act of atonement on the cross, but how through his incarnation, and entire life and activity, Christ represents humanity in every way to God. As Torrance writes, "Jesus, in and through His humanity took our place, acting in our name and on our behalf before God, offering what we could not offer, the perfect response of man to God" (Torrance, 1971, p. 145). Some of the ways in which Christ represents humanity's response to God, include but are not limited to, faithfulness, worship, obedience, loving, service, proclamation, belief, repentance, and affective response (Kettler, 2005, 2010; Torrance, 1971). As an example, Torrance (1971) elaborates how the vicarious humanity of Christ works in terms of faith. From a covenantal perspective, God keeps faith with us and requires his people to keep faith with Him. However, as humanity is unable to keep faith with God, Christ in his solidarity with humanity, needed to believe for us. Thus, Christ fulfilled the covenant from both sides (Colyer, 2001). On our behalf Christ offers to God "the perfect response of human faith which we could not offer" (Torrance, 1971, p. 154). While we cannot rely on our own believing, we can rely on Christ's faithfulness towards God, which "undergirds our feeble and faltering faith and enfolds it in His own" (Torrance, 1971, p. 154). Ultimately, only Christ's response is valid, it is the faith of Christ alone that justifies us (Gal 2:15-21). We therefore respond

to God on the basis of Christ's faith, and not our own. As Torrance (1992) writes, "Jesus Christ is our human response to God. Thus, we appear before God and are accepted by him as those who are inseparably united to Jesus Christ our great High Priest in his eternal self-representation to the Father" (p. 80).

This brings us to consider the work of the Holy Spirit in uniting us with Christ and enabling humanity to respond to God. As Kettler (2010) describes:

> The Holy Spirit mirrors the double movement of the incarnation (from God to humanity, from humanity to God) through being given by the Father through the Son (God to humanity) enabling us to respond in faith, participating in the faith of the Son through the Spirit (humanity to God) (p. 256).

This not only applies to faith, but to all aspects of our response to God, including affective response. The Holy Spirit not only enables us to participate in the divine life but also enables humanity to imitate Christ (*imitatio Christi*) as an expression of the divine life. When imitation flows out of participation, the result is a genuine freedom and joy in responding to God, without fear or guilt that our faith response is never good enough to be acceptable to God. In contrast, when imitation is separated from participation, it can result in a works righteousness, rather than a freely given response to God's grace in Christ, through the Spirit (T. D. Johnson, 2010). Elmer Colyer (2001) summarises the significance for humanity of Torrance's theology on the vicarious humanity of Christ:

> Our telos in Torrance's theology is personal sharing in union and communion with God the Father through Jesus Christ and in the Holy Spirit in which we become ever more fully human and free, and respond in thanksgiving, faith and joyous freedom, as children of God, in the Spirit through the Son to the Father. It is a personal sharing of our humanity in union and communion with God, first in Jesus Christ through his vicarious humanity, and then in our humanity as we are incorporated by the Spirit into Christ and his union with our humanity in the incarnation (p. 122).

Having briefly described the vicarious humanity of Christ, we can now consider how this might apply to humanity's AWB. In terms of Chalcedonian theology, it has already been affirmed that the eternal Son, in taking on a human nature, genuinely experienced human emotion, as a man. As Christ is never disembodied, he

experienced emotion as a psychosomatic whole, involving thoughts, affects, and bodily events/processes that interrelate. Christ was therefore able to fully experience all of the complexity of human emotion, our understanding of which is enhanced by the appraisal theory of emotion causation. With this in mind, we can authentically contrast how Christ was able to vicariously offer what humanity could not, the perfect affective response of man to God.

First, in terms of positive affect, we can contrast the disciples' response of joy with Christ's response in Luke 10:17-24. As previously discussed, the context is the seventy-two who were sent out to proclaim that the "kingdom of God has come near" (10:9b, see Relationships and affective well-being). The object of the disciples' joy (*chara*) is the demons submitting to them. However, Jesus tells them not to base their joy on the demons' submission, but to "rejoice that your names are written in heaven" (Luke 10:20b). To underscore this point, Jesus is described as being "full of joy through the Holy Spirit" (Luke 10:21). The word used to describe Jesus' joy is the rare Greek verb *agalliaō*, which means "to be exceedingly joyful, exult, be glad, overjoyed" (Danker et al., 2000, p. 4). Jesus' joy needs to be understood in relation to the Holy Spirit. Jesus possessed the Holy Spirit without measure. He was conceived by the Holy Spirit (Luke 1:25), the Spirit descended on him at his Baptism (Luke 3:22). He is full of the Holy Spirit (Luke 4:1), and lives in the power of the Spirit (Luke 4:14). The Spirit of the Lord is on Jesus to proclaim the good news to the poor (Luke 4:18-19). While the Spirit mediates Jesus' joy, the object of that joy is God the Father. In fact, Jesus refers to God as "Father" five times and to himself as the "the Son" three times (Luke 10:21-22). The focus "is on the intimacy and the reciprocity of their relationship" (Voorwinde, 2011, p. 131). Because Jesus is acting vicariously on behalf of humanity, the joy that he experienced through relationship with the Father, and mediated by the Holy Spirit, becomes the joy of humanity as they participate in the life of Christ (Kettler, 2010, p. xxiv).

This is affirmed by Jesus' desire that his joy might be *in* his disciples (John 15:11). This desire is stated in the context of the metaphor of the "vine and the branches." This signifies the importance of the disciples remaining in him (John 15:4). As Burge (2000) writes, "In order to sustain a genuine spiritual life in the world, believers must remain intimately attached to Christ" (p. 415). If the disciples remain in him, they will inherit

his joy. As Burge (2000) also writes, “Jesus’ joy has come through his reliance on God and his obedience to his Father’s will. We inherit not only his joy, but the capacity given through the Spirit to enjoy God in the same manner” (p. 419).

Another example of experiencing joy through Christ, is the contrast between joy/rejoicing and distress in 1 Peter 1:6-8. Hockey (2016) argues that for the author of 1 Peter, the object of the believers’ rejoicing is God, who is evaluated as good and beneficial to a person’s flourishing (1 Pet 1:3-5). As God is evaluated as beneficial, this prompts the action-tendency to move towards God/maintain good standing with God. In contrast, the object of the believers’ distress is persecution (1 Pet 1:6). However, rather than giving in to the action-tendency to avoid this, the author seeks to change the audiences’ evaluation by putting persecution into perspective (1 Pet 1:7). Trials have come so that their faith may be proved genuine, and may result in praise, glory and honour. Therefore, one does not need to be distressed by persecution. The author then shifts to Christ as the primary object (1 Pet 1:7-8), who fills believers with “an inexpressible and glorious joy.” In other words, “in a sense, they are already participating in the glorious joy they will experience in full when Christ is revealed” (Hockey, 2016, p. 132).

Second, in terms of transforming negative affect, we can contrast Cain’s expression of anger in Genesis 4, with Christ’s expression of anger in clearing the temple (John 2:13-25). As previously described, because humanity acquired the knowledge of good and evil through disobedience, the ability to be discerning was corrupted. Hence, Adam and Eve felt shame because they appraised what God had determined was good (nakedness without shame), as bad. The devastating consequences of corrupted appraisal are clearly seen in the context of the first murder recorded in Scripture (Gen 4:5). Cain was angry because of God’s disapproval of his offering. In this regard, the Lord’s questioning of Cain’s anger indicates that he does not need to be angry because if he does what is right, he will be accepted (Gen 4:6-7). At this point, Cain has the opportunity to regulate the emotion of anger, which only produces a tendency to act.

According to Gross (1998), emotion regulation (ER) focuses on “the processes by which individuals influence which emotions they have, when they have them, and how they experience these emotions” (p. 275). This includes the deployment of “cognitive and

behavioural processes that influence the occurrence, intensity, duration, and expression of emotion" (Campbell-Sills & Barlow, 2007, p. 542). These processes occur both consciously and non-consciously (Bargy & Williams, 2007; Rottenberg & Gross, 2003). In this regard, Williams et al., (2009) define non-conscious emotion regulation as "the unintentional, automatic, and relatively effortless control of one's exposure to, processing of, and response to emotionally evocative events" (p. 848).

Gross (2007) describes three core features of ER. First, the activation of a goal to modify how one is feeling. This involves an evaluation as to what constitutes an appropriate response to environmental demands (Campbell-Sills & Barlow, 2007; Cole et al., 2004; Gross, 1998). Second, the use of strategies/processes to change how one is feeling. Third, an impact on the emotion trajectory including the duration, strength, and expression of an emotion. For example, emotions such as anger or fear are moderated when they are deemed inappropriate to the situation, or alternative appraisals of a situation are sought if it is deemed that they will trigger emotions that are problematic (Keltner et al., 2019). Positive emotions may also be regulated, for example, to prolong the effects of a positive event (Mikolajczak et al., 2008). Applying ER theory to Cain's story, he needed to regulate his emotion of anger in order to deal with the root cause, namely the feeling of rejection (Anderson, 1995). However, he gives in to the sin that is described as "crouching at your door" (Gen 4:7), allowing it to rule over him. Cain, therefore, does not regulate his emotion of anger, but gives in to the desire to attack and kill his brother Abel that is prompted by that anger (Gen 4:8).

In contrast, in John 2:13-25 we read how Jesus positively utilised anger in relation to clearing the temple courts. Jesus went to Jerusalem and found people selling livestock and exchanging money in the court of the Gentiles. Jesus rightly appraised and reacted to this stimulus; his zealous anger arose because the overt commercialization was denying the opportunity for Gentiles to worship his Father. This motivated him to clear the temple courts. It is important not to overstate the so-called violence in this scene. As weapons could not be brought into the temple, Jesus improvised a whip probably made of rushes used for animal bedding (Burge, 2000). This was more for effect, than to cause harm. In this regard, Jesus was able to regulate his anger, so that he did not sin.

To redeem humanity's corrupted nature, Christ needed to learn to be discerning and discriminating through obedience in the power of the Holy Spirit. The narrative of clearing the temple courts is just one example of how Jesus was able to perfectly appraise every object stimulus, and in his vicarious humanity, offer the perfect human emotional response to God. In another example, Mark 3:1-6 recalls the narrative of Jesus healing a man with a shrivelled hand on the Sabbath. Jesus asks those present regarding whether it was lawful to do good on the Sabbath, but they did not answer him (v.4). In response, Jesus experiences the emotions of anger (*orgē*), and distress (*syllypeō*) (v.5). The object stimulus of these emotions is the Pharisees, whom Jesus rightly appraises as having "stubborn hearts" (v.5). Jesus regulates and utilises these emotions in a positive way by healing the man's hand. In doing so, he vicariously redeems what might be considered as "negative emotions," by utilising them for the benefit of others' well-being, ultimately giving glory back to God. In his vicarious humanity, Christ takes our misplaced, sinful anger, and presents it to God as his perfectly appropriate and Godly anger.

Christ was also able to express his emotions freely without sinning (Heb 4:14; 1 Pet 2:22). As a man who lived in dependence on God and the power of the Spirit, he was able to regulate his affective experience. He did not allow his affective experience to dictate his actions. Nowhere is this more evident that in the Garden of Gethsemane. The Gospel of Matthew records how Jesus went with his disciples to a place called Gethsemane (Matt 26:36). Not long after arriving, Jesus experienced sorrow (*lypeō*), agitation (*adēmoneō*), and grief (*perilypos*) (v.37-38). The context is Jesus' wrestling with his impending death. Luke records that as he was praying, Jesus was in anguish (*agōnia*), and his "sweat was like drops of blood" (Luke 22:44). In John's Gospel, Jesus says that he is troubled (*tarrasō*) (John 12:27). The context is again his impending death. Despite his agony and suffering, Jesus chose to submit to the will of the Father and die on the cross. Furthermore, the writer of Hebrews describes how, "For the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God" (Heb 12:2b). Jesus was humiliated and shamed on the cross, however he considered this insignificant in light of the "joy set before him" which was his exaltation at the right hand of God. Jesus in his humanity, also affirms that experiencing sorrow is an appropriate response in the right context. In this

present age, AWB is not the complete absence of negative affective experience, as this would make one inhuman. Rather, it is how negative affect is regulated that is important. Because Jesus is acting vicariously on behalf of humanity, his perfect emotional regulation, can become humanity's as they participate in the life of Christ, albeit imperfectly in this present age.

In all the ways described above, Christ acts vicariously on behalf of humanity. Christ takes all of our imperfect human emotional responses, and through the enabling of the Spirit, transforms them into perfect human emotional responses to God. This has a number of implications for humanity. First, believers who are united to Christ, are free to partake in Jesus' overabundant joy that he experiences in relationship with the Father, through the Holy Spirit. Second, believers are empowered by the Spirit to follow Christ's example to utilise and regulate emotions to exercise dominion over the earth. For example, because emotions produce strong action tendencies, our anger can be utilised to address injustice, and our labour can be prompted by love (1 Thess 1:3). Third, rather than suppressing or avoiding unpleasant emotions, in Christ, we can experience and work through our own sorrow and grief. This is achieved through having a focus on participating in God's eschatological transformation of creation that culminates in an eternity with Christ, that produces positive affect in the present, alongside our sorrow and grief.

For the believer, AWB in the present age is not achieved through striving to extirpate the passions (fear, desire, mental pain/distress) as the Greco-Roman Stoic philosophers argued (Dillon, 2000; Dixon, 2012; Hockey, 2016; Sandbach, 1989). As Lister (2013) rightly argues, we need to "overcome the fallacy—common not only to ancient philosophical thought, but also to much popular evangelical thought—that emotions *are* the problem and that we should rule or eradicate them by stern reason" (p. 283). Humanity is not called to live an apathetic life, but rather to embrace human emotions in our union with Christ. In doing so we become more fully human and experience an affective well-being that is not based on circumstances, but on participation in the divine life.

2.3.5 Conclusion

The second part of this chapter has outlined a theology of affective well-being (AWB) from a Christological anthropological perspective. Christ is the true *imago Dei* and the paradigm for humanity. Humanity experiences AWB (e.g., love, joy) as they manifest God's presence, expressed through their relationship with God and other human beings, and exercise of dominion over the earth. AWB is also inherently teleological, experienced through participation in the divine life, by means of humanity's union with Christ, brought about by the Holy Spirit. However, the ability to experience AWB in the present age is diminished because of the consequences of Adam's original sin for the entire human race. This includes physical death, painful toil (Gen 3:17), and a diminished happiness through interpersonal relationships.

It is only through union with Christ that humanity can experience a greater degree of AWB in the context of a fallen world. Through Christ's perfect vicarious affective response to God, humanity's emotional responses can be transformed as believers participate in the divine life. In this regard, believers experience positive affect as they partake in Jesus' overabundant joy and are also empowered to utilise emotions positively as they seek to image God. Christ also enables believers to face the reality of suffering, by sharing in his future oriented focus. For the joy set before him he endured the cross. AWB in the present age is not the extirpation of the passions, but to embrace human emotions in union with Christ, allowing Christ to transform us into his image.

Having outlined a theology of affective well-being (AWB) from a Christological anthropological perspective, in the next chapter I will critically review existing research and psychological literature that seeks to identify the causes of humanity's affective well-being (AWB).

Chapter 3 Literature Review

3.1 Introduction

This chapter provides a critical review of existing literature that seeks to identify the causes of affective well-being (AWB). Specifically, in accordance with the definition of AWB adopted by this study, it identifies existing knowledge related to what causes the generation of positive and negative affect (PA and NA). Because of the limited research in this area directly involving pastors, the literature review has been expanded to include research within the wider discipline of psychology. Accordingly, it identifies knowledge gaps in relation to the causes of pastors' AWB, that this present study seeks to address.

3.2 Emotion generation and regulation theory

Emotion generation and regulation theory were introduced in chapter two which explored the nature and causes of humanity's AWB from a Christological anthropological perspective. This section of the literature review identifies existing research where these theories have been identified as causes of AWB, both amongst the pastoral profession and other populations.

3.2.1 Emotion generation theory

In chapter two, I described various emotion generation theories and presented an argument that the appraisal model of emotion generation most closely aligns with how affective experience is depicted in Scripture. Accordingly, considering this evidence, the appraisal model of emotion generation was adopted by this thesis, providing insight into the causes of humanity's affective experience depicted in Scripture.

A review of existing literature has identified, to the best of my knowledge, no existing studies where the appraisal model of emotion generation is specifically applied to pastors' AWB experiences. However, Lee and Iverson-Gilbert's (2003) study of Protestant clergy does identify that clergy's perceptions of congregational criticism and level of support have an influence on their AWB. Hence their conclusion that, "instead of trying to help pastors by merely reducing the occurrence of external stressors, we should pay more attention to the meanings that pastors give to their experiences" (Lee

& Iverson-Gilbert, 2003, p. 255). For example, while it may not be possible to eliminate conflict, it may be possible to teach pastors how to appraise conflict more positively and respond constructively to it, which, according to appraisal theory, would alter an emotional response to the object stimulus of criticism (Moors, 2009; Moors et al., 2013).

Similarly, a significant study among Civil service employees proposed that emotional reactions are more closely tied to perceptions of the work environment, than to objective features (Van Katwyk et al., 2000). In referencing Spector (1998), the authors describe their theoretical framework as, "situations that are perceived as job stressors lead to negative emotional responses, which in turn lead to various behavioural (e.g., absence), physical (psychosomatic symptoms), and psychological (e.g., job satisfaction) strains" (Van Katwyk et al., 2000, p. 224). Furthermore, perceptions are the result of the cognitive process that gives meaning to an affective reaction. "Thus the cognitive structure of job-related affective well-being that is used in the processing of information by employees is critical to the interpretation, meaning, and experience of emotions" (Van Katwyk et al., 2000, p. 228). This theory of job-related affective well-being is also consistent with the appraisal theory of emotions adopted by the present study.

Considering the power of cognitive appraisal to influence humanity's AWB (see chapter two), this is deemed to be an area of research worth pursuing in the current study.

3.2.2 Emotional regulation theory

Closely related, but distinct from emotion generation theory, is emotional regulation (ER) theory. Chapter two provided a definition of emotion regulation (ER) as the "processes by which individuals influence which emotions they have, when they have them, and how they experience these emotions" (Gross, 1998, p. 275). Some emotion theorists argue that the psychological processes that govern emotion generation and ER are so intertwined that you cannot distinguish them (Campos et al., 2004; Kappas, 2011; R. A. Thompson, 2011). They are "conjoined from the beginning as one observable process–a process that reflects the attempt by the person to adapt to the problems he or she encounters in the world" (Campos et al., 2004, p. 379). However,

the argument is one of process versus function. While Campos et al. (2004) rightly argue that many of the psychological processes of emotion generation and regulation are similar (e.g., appraisal and reappraisal of an object stimulus), they also remain functionally distinct (Gross, 2007). In this regard, ER is functionally distinct from emotion generation because it involves a judgement on whether an emotional response is good or bad, appropriate, or inappropriate, desirable, or undesirable. The judgement then motivates an effort to modify an emotion based on a person's goal. For example, a person who is angry at a work colleague, may find themselves wanting to vent that anger at his/her family. However, recognising that his/her family is not the cause of their anger, the person tries to moderate his/her anger. Hence, emotion regulation is deemed to be distinct from emotion generation (Cole et al., 2004; Gross & Barrett, 2011; Rottenberg & Gross, 2003).

Chapter two went on to explore how ER theory provides insights into the causes of humanity's affective experience from a Christological anthropological perspective. Accordingly, it contrasted humanity's struggle to regulate their emotions with Jesus' ability to perfectly regulate his emotions (e.g., he was able to express his emotions freely without sinning, Heb 4:14; 1 Pet 2:22). Furthermore, because Jesus was acting vicariously on behalf of humanity, his perfect emotional regulation can enable believers to imitate Christ in the way he regulated his emotions. This produces positive affect in the life of a believer and enables one to regulate experiences of negative affect, rather than suppressing or avoiding unpleasant emotions.

Having established the benefits of ER for humanity's AWB, attention now turns to the psychological literature and pastoral studies for evidence that ER influences AWB. In terms of the latter, to the best of my knowledge, there are no specific published studies that have explored the relationship between ER and AWB amongst the pastoral profession. However, some studies have explored the relationship between ER and subjective well-being. For example, Sonia Mims (2019) thesis found that two ER strategies–cognitive reappraisal and emotion suppression–were both positively correlated with life satisfaction and happiness amongst pastors in the Wesleyan Church, USA. Cognitive reappraisal is a specific ER strategy that involves "changing the way the individual thinks about a potentially emotion-eliciting situation in order to modify its emotional impact" (O. John & Gross, 2004, p. 1302). Based on this

definition, it is not surprising that cognitive reappraisal is correlated with life satisfaction and happiness. What is surprising is that emotion suppression (the down regulation of experienced emotions) also positively correlates with life satisfaction and happiness. One explanation for this finding is that in religious settings, the expression of negative emotions may be discouraged. Therefore, for a pastor with the role of a shepherd, to "deviate from the ideal image may increase stress within ministry" (Mims, 2019, p. 25). This explanation is consistent with wider research in the field of ER that suggest that sensitivity to the context in which an ER strategy is employed determines whether it produces adaptive or maladaptive outcomes (Bonanno & Burton, 2013). Additionally, ER research has found that suppressing the expression of emotions can be adaptive, whereas suppressing the experience of emotions can be maladaptive (Webb et al., 2012). However, while Mims (2019) findings amongst the pastoral population are consistent with wider research, a limitation of this study in relation to the present research is that it did not use a specific measure of affect.

In terms of the broader psychological literature, there is evidence that ER influences AWB as follows. First, studies have shown that individuals who consistently employ the ER strategy of reappraisal experience increased PA and decreased NA (O. John & Gross, 2004). Similarly, Sharma and Srivastava's (2020) study involving doctors (working in Delhi, India) found that cognitive reappraisal predicted PA (accounting for 50.3% variance), and NA (15.5% variance). In another study, Webb et al. (2012) conducted a meta-analysis investigating the effectiveness of ER strategies to modify emotional outcomes. The study found that reappraising the object stimulus of an emotion eliciting event and using perspective taking were effective in positively modifying emotional outcomes.

Aldao et al. (2010) also conducted a meta-analysis of ER studies, in this instance investigating the relationship between ER strategies and psychopathology. Although none of the 114 studies used a measure of affect, the analysis is useful in terms of establishing a relationship between clinical depression and anxiety, and various ER strategies. Accordingly, the maladaptive ER strategies of rumination, avoidance, and suppression, positively correlated with depression and anxiety. Conversely, the adaptive ER strategy of problem solving was negatively associated with depression and anxiety, and the strategy of reappraisal negatively associated with depression.

Considering the potential of ER to influence AWB, this is deemed to be another area of causation worth exploring to bring new insights in relation to pastors' AWB. Having reviewed literature that identifies a relationship between emotion generation, ER theory, and AWB, attention now turns to looking at research that has identified a relationship between occupational stressors and AWB.

3.3 Occupational Stressors

There is a large body of research that has established a link between job stressors and a wide range of negative affective states related to the workplace, such as feeling anxious, depressed, discouraged, fatigued, and miserable. Employees in human service professions (e.g., social workers, nurses), are at particular risk of affective and stress related disorders including anxiety, depression, and burnout. The risk is heightened, among other things, due to the emotional demands, high responsibility, and job complexity of service professions (Wieclaw et al., 2006). Similarly, pastoral work, as a human service profession, can place substantial demands on pastors that may result in stress, which in turn influences AWB.

There are numerous forms of pastoral stress identified in existing literature. These include role conflict, conflict and criticism, the emotional demands of pastoral counselling, effort-reward imbalance, and emotional labour.

3.3.1 Role conflict

A common cause of stress is role conflict. The Open Education Sociology Dictionary defines role conflict as "a situation in which contradictory, competing, or incompatible expectations are placed on an individual by two or more roles held at the same time" ("Role Conflict," 2013).

Pastors may experience role conflict as they often "must serve simultaneously in numerous roles such as mentor, caregiver, preacher, leader, figurehead, disturbance handler, negotiator, administrator, manager, counselor, social worker, spiritual director, teacher, and leader in the local community" (Proeschold-Bell et al., 2013, p. 201). Stress may occur when "clergy perceive that the requests made by congregants outstrip their ability to perform them" (Proeschold-Bell et al., 2011, p. 707). In one study, managing multiple roles, the day-to-day workload, and dealing with unrealistic

expectations, were mentioned as the greatest causes of stress for clergy (Charlton et al., 2009). In a large study involving British Pentecostal Ministers, Kay (2000) explored the relationship between role conflict and personality traits. The results of the study indicated that ministers perceived that their congregations wanted them to give more priority to functions such as administration, managing, and fund raising than they wanted to give to those functions. This was theorised to cause role conflict as the minister's priorities (e.g., preaching and pastoring), "cannot be actualised without compromising the expectations of others" (p. 123).

While these studies establish that role conflict is a cause of stress for pastors, none of these studies have specifically sought to explore how role conflict influences AWB. Other studies have included aspects that may be interpreted as role conflict, without specifically naming the concept. For example, Irvine's (2006) study found protestant Canadian clergy felt called to be a spiritual mentor/leader, but then were confronted with the reality of the survival of the church and its fiscal operation. They perceived that the congregation expected them to be administrators and CEOs; tasks they felt least equipped to do. Pastors also felt a sense of grief (negative affect) because the calling of ministry had become the task of administration. Irvine theorised that this involves a "crisis of identity" where pastors feel a sense of inadequacy and failure because they were not fulfilling their calling. However, this study could have gone further in exploring the theory of identity as a potential causal mechanism of pastors' well-being. There is also a lack of interaction with academic literature on identity. Additionally, there is no evidence of alternative theories being explored to explain the call to be a spiritual leader and expectations around the administrative aspects of the role.

3.3.2 Conflict and Criticism

Congregations and eldership often have high expectations of their pastors leading to conflict and criticism (Charlton et al., 2009; Coleman, 2015). As Adams (2017) writes:

> Leading organizations composed of people with diverse priorities, histories, and personalities is complex work. Clergy attempt to create a shared vision for the congregation and lead the staff and congregants, most of whom work on a volunteer basis, to enact that vision. In the process, clergy negotiate conflict between congregants and take a leadership role in decision-making, such as how to spend

> limited funds or what positions to take on community issues. These decisions often lack clear right or wrong answers and make clergy vulnerable to criticism (p. 149).

In this regard, the Faithlife 2021 pastoral mental health report, involving 345 pastors in 27 countries, reported that 28% of pastors agree/strongly agree that they felt criticised by their congregations (Faithlife, 2021). In some cases, conflict with parishioners can lead to workplace bullying, stress and burnout (Dewe, 1987; Gallaher, 2013; Schmidt, 2013). Additionally, pastors may experience conflict and criticism with other members of staff. In particular, Associate Pastors report difficulties with Senior Pastors who they perceive are controlling or micromanagers (Hoge, 2005). In one study the stress of dealing with conflict was one of two main reasons that ministers left the ministry, the other being feeling burnt out (Hoge, 2005). Common areas of conflict were identified as: pastoral leadership style, finances, changes in worship style, interpersonal conflicts, and conflict over new buildings or renovations.

Several studies have sought to establish a relationship between conflict/criticism and pastors' AWB. First, Stewart-Sicking (2012), conducted a cross-sectional study among 1,581 Episcopal priests. The study measured AWB with the Positive and Negative Affect Schedule (PANAS)(D. Watson et al., 1988). The study found that stress was the strongest predictor for NA. The construct of stress included experiencing general challenges with the congregation, dealing with critical members, and the level of conflict in the congregation. The study also found that alongside the high level of NA, clergy had an even higher level of PA relative to general population norms. They conclude that this indicates that clergy can be happy, satisfied, and stressed at the same time.

However, the study has some limitations. First, it's cross-sectional nature. The internal validity of cross-sectional studies is considered weak as it is only possible to examine the relationship between variables (there is no time-ordering), so the direction of causality cannot be established, versus longitudinal or experimental studies (Bryman, 2016). Second, the Positive and Negative Affect Scale (PANAS) is a context-free measure of affect, meaning that the PA and NA experienced may not have been derived only from the workplace. Context specific measures of affect are considered to be a better predictor of work-related outcomes than free-context measures

(Gonçalves & Neves, 2011). Third, the study lacks explanatory power for how conflict and criticism produce NA, and thus whether or not certain conditions could enable or constrain the impact of conflict and criticism on a pastor's AWB. In this regard, there is deemed a need for an alternative research approach to understand why conflict and criticism influences pastors' AWB so acutely.

Second, in another study, Lee and Iverson-Gilbert (2003), conducted a random sample of 312 Protestant clergy across five denominations. In terms of occupational stressors, the frequency of being criticised personally in relation to their pastoral ministry, and the perceived impact of being criticised, negatively correlated with their perceived well-being. To measure well-being the study utilised The Family Member Well-being (FMWB) Index. The FMWB was developed by McCubbin and Patterson (1982) to measure the degree to which a family member has concerns about personal and family members' health, and concerns about their emotional, social, interactional, and physical well-being. This includes specific affective states including cheerfulness, fear, anger, and sadness. It considers each affective state as *opposite feelings* of the same continuum. For example, one questions asks, "on a scale of 1-10 how depressed or cheerful have you been? (during the past month)." Respondents can therefore be cheerful or depressed, but not at the same time. A limitation of the FMWB is that it only captures well-being as a single common factor that includes both positive and negative affect. In light of research that indicates that positive affect and negative may have different causes (Stone & Mackie, 2013), the FMWB is not considered to be the best instrument from which to identify the causes of PA and NA. The measure used is also a context-free measure of affect, rather than job-related. Thus, it is less likely to be predictive of work-related affective outcomes.

Third, Krause (1998) explored the relationship between church-based emotional support, *negative interactions*, and what they referred to as *psychological well-being* among clergy (n = 1,362), elders (n = 950), and rank-and-file members (n = 856) of the Presbyterian Church (USA). The study found that clergy experienced more negative interactions within the church than either elders or church members. Clergy also appeared to be more susceptible to criticism, with negative interactions having a greater effect on negative affect scores for clergy than church members. Clergy also received more emotional support than church members, but this only partially offset

the effect of negative encounters. However, a limitation of this study is that it measured well-being using 9-items from two separate scales of the SF-36 Health Survey (Ware & Sherbourne, 1992), combining them into two new scales. Krause employed exploratory factor analysis which suggested that the positive and negatively keyed indicators, loaded on separate factors of positive and negative affect. However, the authors provide no theoretical rationale for why this new scale was chosen over other affective measures. Additionally, as the author rightly acknowledges, because data was gathered at the same point in time, it is not possible to determine causal direction.

In summary, while the above studies indicate that conflict and criticism have a statistically significant relationship with NA, as they are cross-sectional studies, it is not possible to determine causal direction. Additionally, none of the studies used a context specific measure of AWB, and thus are less likely to predict work-related AWB outcomes. Finally, the studies lack explanatory power for how conflict and criticism produce NA, and thus whether or not certain conditions could enable or constrain the impact of conflict and criticism. In this regard, there is deemed a need for an alternative research approach to understand the nature of this reality.

3.3.3 Pastoral counselling

Another source of stress and emotional depletion for pastors is the demands of pastoral counselling and responding to crisis (Dewe, 1987; Holaday et al., 2001). This is because the people that pastors care for are often facing crises in their lives, including marital issues, physical illnesses, family issues, spiritual issues, financial issues, and psychiatric problems. The latter may include depression, suicide, eating disorders, drug or alcohol addiction (Holaday et al., 2001). Pastors are often the first source of support for people experiencing mental health problems (Weaver et al., 1997).

There are no studies that have specifically sought to investigate the relationship between pastoral counselling and pastors' AWB. However, Holaday et al. (2001) conducted a multi-denominational mixed methods study in the USA, exploring the effects of burnout and trauma, in members of the clergy who counsel church members (n = 35). The semi-structured interviews highlighted several emotional consequences related to the stress of pastoral counselling. Clergy experienced intense anger towards

perpetrators, feeling incompetent, or frustrated and anxious, and feeling inadequate. Some clergy felt the pain of what others were suffering and felt exasperated towards clients who continued to make unwise judgements or continued inappropriate behaviours. Some experienced episodes of severe depression, and others experienced feelings of guilt and distress as they became emotionally and physically attracted to clients. The study also found that pastors found it emotionally draining to fulfil the dual role of pastor and therapist, as some church members did not want to be honest with them, and left the church when issues arose in their lives. Overall, clergy experience of stress was found to be similar to other mental health professionals.

Some of causes of these emotionally-related issues included a lack of self-awareness (e.g., of their emotions), insufficient supervision or peer support to help them cope with their own stress, a lack of training in basic counselling skills, knowing when to refer clients to outside help. They may also lack an understanding of secondary stress, not setting boundaries, and awareness of their own limitations. To mitigate the effects of burnout and trauma and manage the stress of counselling, Clergy utilised multiple coping strategies. This included prayer, self-care (sports, hobbies, time away from church), and seeking support from their spouse and friends. They also learnt to distance themselves emotionally from clients' problems and compartmentalise information about clients in their minds so that they didn't think about it outside the counselling session. Some also found that repressing thoughts and feelings was an effective coping strategy.

The qualitative data in the Holaday et al. (2001) study offers significant insights into the causes of emotionally related issues associated with pastoral counselling. However, the authors make no mention of the philosophical position that has informed their research approach and methods. An implication of this is that the findings may not be generalisable to pastors everywhere, which the authors themselves acknowledge.

3.3.4 Effort-Reward imbalance

Effort-reward imbalance theory claims that a "lack of reciprocity between costs and gains (i.e., high-cost/low-gain conditions)…define a state of emotional distress" (Siegrist, 1996, p. 30). Stated another way, "high effort paired with low reward leads to

emotional distress and poor health outcomes" (Proeschold-Bell et al., 2013, p. 442). High effort results from certain intrinsic and extrinsic demands. As Adams et al. (2017) summarise, "Intrinsic demands include perfectionist and passionate commitment to one's job, lack of detachment from work duties, and a high need for success and approval…the domain of extrinsic demands includes high workload, inadequate resources, high responsibility, and role conflicts" (p. 151). Reward on the other hand, refers to "tangible and intangible aspects of job fulfilment, such as making a difference in the world, financial compensation, approval by others, and the opportunity to influence one's own job stability and clearly defining one's role" (Adams et al., 2017, p. 151).

Proeschold-Bell et al. (2013) conducted a large study involving United Methodist clergy in North Carolina (*n* = 1,726). The study used effort-reward imbalance theory to understand high rates of depression and anxiety among clergy. Clergy depression prevalence was 8.7%, higher than the 5.5% rate of a national sample, measured via the Patient Health Questionnaire. Anxiety prevalence rate was 13.5%, measured by the anxiety portion of the Hospital Anxiety and Depression Scale-Anxiety. Both measures are clinical scales and have high construct validity. The study found that the extrinsic and intrinsic demands upon pastors were highly predictive of depression and anxiety among pastors. Extrinsic demands were defined as job stress (negative interactions with congregants, demands from congregants), and life unpredictability. Intrinsic demands were defined as feeling guilty for not doing enough and doubting one's call to ministry. These demands may be partially offset by a sense of satisfaction gained from being involved in ministry.

Although the clinical measures of depression and anxiety used included some affect items, they were not specifically designed to measure affect. Therefore, the findings in relation to AWB need to be assessed with caution. Additionally, this is another cross-sectional study from which causal inferences cannot be made. However, the study is strongly theory driven, and it posits that an effort-reward imbalance in pastoral ministry may be a potential cause of AWB.

3.3.5 Emotional labour

Emotional Labour (EL) is defined as the internal effort made to feel and display expected emotions within an organisational culture, particularly in relation to customer service professions (Hochschild, 1983). Within the construct of EL, if an emotion is not genuinely experienced in an interaction with a customer/client, "then emotional labour may be performed through either surface acting, whereby they pretend to feel the emotion, or deep acting, whereby they induce themselves to feel the emotion" (Ashforth, 1993, p. 107). EL may also involve emotional dissonance, which is defined as the felt sense of incongruity between what one truly feels and what they think they are supposed to feel (Hochschild, 1983).

A large number of studies, in a wide range of professions, have established a relationship between emotional labour and positive and negative affectivity (Gosserand & Diefendorff, 2005; H.-A. M. Johnson & Spector, 2007; Kammeyer-Mueller et al., 2013; Raman et al., 2016). However, to the best of my knowledge, there are no studies that have specifically sought to investigate the relationship between EL and pastors' AWB. Several studies have however, investigated the negative impact of EL upon clergy's overall sense of well-being (Gill, 2014; Kinman et al., 2011; Sonnentag et al., 2010). For example, in a study of UK-based clergy (n = 188), Kinman et al. (2011) found that "members of the clergy who perform emotional labour more frequently and intensely, and who perceive dissonance between emotions that are genuinely felt and those that they believe are required for the job role, tend to report more psychological distress and less intrinsic job satisfaction" (p. 677). This study utilized the well validated Brotheridge and Lee's (1998) emotional labour scale, and measured psychological distress using the GHQ-12, which measures depression, anxiety, cognitive and sleeping difficulties. A limitation of this study is that the GHQ-12 predominately measures psychological well-being (employee's mental state), which only includes two items that measure affect viz—feeling happy or depressed.

Having looked at several forms of pastoral stress as potential causes of AWB, attention now turns to one of the most common outcomes of stress, namely burnout, and its relationship with AWB.

3.4 Burnout

In terms of defining burnout, there is currently no scholarly consensus. The concept was first used in 1974 to describe a situation where excessive job demands resulted in exhaustion (Freudenberger, 1974). This was followed by Maslach and Jackson's (1986) most frequently used definition of burnout described as, "a psychological syndrome emerging as a prolonged response to chronic interpersonal stressors on the job. The three key dimensions of this response are an overwhelming exhaustion, feelings of cynicism and detachment from the job, and a sense of ineffectiveness and lack of accomplishment" (Maslach & Leiter, 2016, p. 103). Similarly, in his study of the prevention of ministry burnout, Pegram (2015) describes burnout as "a result of relational stress in the workplace whose core component is emotional exhaustion" (p. 133). The common factor in these definitions is experiencing emotional exhaustion because of workplace stress.

Studies amongst the general working population in Holland have established that emotional exhaustion is positively correlated with NA, and negatively correlated with PA (Denollet & De Vries, 2006). A recent study amongst Polish nurses also established a statistically significant relationship between NA and emotional exhaustion (Szczygiel & Mikolajczak, 2018).

In terms of mitigating the relationship between stress and burnout, a study of Spanish nurses found that those who had difficulty regulating their emotions at work, had higher levels of emotional exhaustion and negative affect (Blanco-Donoso et al., 2017). This study suggests that training in emotion regulation could help prevent the depletion of emotional resources. Another study amongst Chinese MBA students in a top tier university in China, found that the emotion regulation dimension of emotional intelligence was associated with PA, which then mitigated job burnout (Zhao et al., 2019). While the results of these studies is promising, there is currently no published research on the relationship between burnout and AWB for pastors. There is therefore deemed to be an opportunity for research in this area.

This section has focused on the relationship between workplace stress and AWB. It has described how role conflict, conflict and criticism, the emotional demands of pastoral counselling, effort-reward imbalance, and emotional labour, can produce NA. It has

also briefly explored the relationship between emotional exhaustion and NA, as outcomes of workplace stress. In contrast, the next section looks at how pastoral work can produce PA, and reduce NA.

3.5 Job Satisfaction

Numerous quantitative studies have found a statistically significant correlation between job satisfaction, PA and NA (Bowling et al., 2010; Kafetsios & Loumakou, 2007; Thoresen et al., 2003). In one of the most referred to definitions of job satisfaction, Locke (1976) describes job satisfaction as "a pleasurable or positive emotional state resulting from the appraisal of one's job or job experiences" (p. 1300). Expanding on this definition, Hulin and Judge (2003) define job satisfaction as involving cognitive, affective, and behavioural responses to one's job. Consistent with both definitions is that job satisfaction includes an affective component. Job satisfaction is also commonly considered to be comprised of extrinsic factors like pay and promotions, and intrinsic factors such as co-workers, supervision, and the work itself (Judge & Klinger, 2008).

The causes of job satisfaction generally fall into one of three categories. First, according to situational theories, it is the nature of one's job or aspects of the environment that influence job satisfaction. In this regard, Bowling et al. (2010) meta-analysis found correlations between PA and satisfaction with the work itself, and satisfaction with promotion. However, satisfaction with supervision, co-workers, and pay, did not have significant relationships with PA. They also found correlations between the absence of NA and satisfaction with the work itself, supervision, co-workers and pay, but no significant relationship between NA and promotion. In a related, but slightly different approach, Duffy et al. (2018) developed "a theoretical, empirically testable model of work as a calling" (p. 423). Based on analysis of multiple quantitative and qualitative studies, they propose that those who perceive their work as a calling, and actively express or live out this calling at work, experience increased job satisfaction. They define a calling as "an approach to work that reflects seeking a sense of overall purpose and meaning and is used to help others or contribute to the common good, motivated by an external or internal summons" (Duffy et al., 2018, p. 426).

Second, in dispositional approaches, it is the personality of the individual that influences job satisfaction. Bowling et al. (2010) analysis of longitudinal studies suggests a reciprocal causal relationship between subjective well-being and job satisfaction. SWB was defined as life satisfaction, happiness, PA and NA. However, the influence of SWB on job satisfaction may be stronger than job satisfaction on SWB. This finding is consistent with dispositional theories suggesting that someone with high SWB has a tendency to experience more positive and less negative affect, and perceives a greater level of satisfaction with work (Diener, 1984; Judge & Hulin, 1993). Another theory related to personality and job satisfaction is that individuals with maladaptive personality traits such as neuroticism, perfectionism, and low self-esteem, can pursue work as a calling to the detriment of their well-being (Duffy et al., 2018). This "unhealthy calling" can lead to workaholism and burnout. However, further research is needed to validate this proposition.

Third, in interactive theories, it is the interplay of situational and personological factors that influence job satisfaction. The findings above lend support to this approach. However, as is the case with much of the research in this review, there is a dearth of research into the relationship between job satisfaction and AWB.

Having now looked at some potential causes of PA and NA specifically related to pastoral work itself, attention now shifts to the potential impact pastors' social relationships—both within the church and external to the church—can have on their AWB.

3.6 Social relationships

From a psychological perspective, social relationships refer to a person's social networks, the support received from others, and quantity and quality of social interactions (Cohen, 2004). In general, higher levels of well-being are related to the number and quality of close and supportive relationships in a person's life (Diener & Ryan, 2009). However, social relationships can also negatively impact a person's health if they are characterised by negative exchanges, criticism, or rejection (Lam & Dickerson, 2013). Cohen (2004) identifies two social constructs related to social relationships that promote health and well-being through different mechanisms: social support and social integration.

Social support refers to "a social network's provision of psychological and material resources *intended to benefit an individual's ability to cope with stress*" (Cohen, 2004, p. 676). It may consist of providing three types of resources: instrumental such as material aid, informational support like advice or guidance, and emotional support including: empathy, reassurance, opportunities for emotional expression and venting. Social connections can benefit health through "stress buffering" which involves eliminating or reducing the effects of stressful experiences by "promoting less threatening interpretations of adverse events and effective coping strategies" (Cohen, 2004, p. 677). Interestingly, it is the level of *perceived* support, rather than its actualisation, that influences the buffering effects of social support on stress (Cohen & Wills, 1985).

Research studies involving pastors conclude that strong social support networks mitigate against stress and improve emotional resilience (Kinman et al., 2011; Meek et al., 2003; Pooler, 2011; Tomic et al., 2004). In a study involving Roman Catholic Priests (n = 278), social support from parishioners was found to moderate the negative effects of role stressors on selected job outcomes, job satisfaction and intentions to remain in the priesthood (Zickar et al., 2008). Interestingly, the same study found that social support from family and friends and the bishop did not buffer stress related outcomes. However, this study did not use a measure of affect.

Ellison et al. (2010) undertook a nationwide study of the mental health of Presbyterian Church (USA) clergy (N = 1272) that did include some items measuring affect. The focus of the research was to look at the relationship between stressful life events and clergy's religious resources, spiritual struggles, and mental health. In terms of the clergy's relationship with members in their congregation, receiving emotional support in the past, and anticipating support in the future, has a positive association with positive affect. Similarly, the Lee and Iverson-Gilbert (2003) study found that ministers' satisfaction with the support received from their congregation, positively correlated with their perceived level of well-being. However, as previously mentioned, this measure of well-being included emotional, social, interactional, and physical well-being. Additionally, the effect size was small.

The Stewart-Sickling (2012) study (see 3.3.2), found that priests' satisfaction with the level of congregational support they received was a predictor of PA. Another study involving United Methodist clergy (*n* = 1,476) found that clergy's perceived level of congregational support predicted fewer symptoms of anxiety and depression (Proeschold-Bell et al., 2015). However, the effect size was again small, and the measure used only included some affective items.

Pastoral peer groups are another form of social support. Peer groups are small groups of 4-12 people that meet on a regular basis—4 or more times per year—for career or personal development, education, and mutual support (Sixbey, 2014). They are also referred to as Cohorts (Burns et al., 2013; Navarra, 2016), Reflexive Groups (Gubi, 2016), Balint-style groups (Travis, 2008), and Incubator groups (J. W. Smith, 2015). A major study undertaken on the effectiveness of pastoral peer groups to improve psychological well-being was initiated by the Lilly Endowment fund involving 63 organisations and 15,000 pastoral leaders. Participants in peer groups reported psychological benefits including feeling less isolated, support to navigate pastoral challenges, and helping prevent burnout and prematurely leaving the ministry (H. Miller, 2011). Irvine's (2006) qualitative findings indicate that a pastor's involvement in a small group at seminary had been helpful for their pastoral ministry. The group gave them an opportunity to work on their own difficulties before being put in a leadership role. The groups were a source of personal development, awareness, spiritual growth, and opportunities for self-discovery.

While participants in peer groups self-report positive psychological benefits, quantitative evidence is not so conclusive. In a significant study of over 1500 pastors, participation in peer support groups was associated with lower psychological distress, however only a handful of results were statistically significant (A. Miles & Proeschold-Bell, 2013). In a mixed methods study involving 371 pastors no significant difference in overall reported depression between pastors currently in groups and those outside was found (Sixbey, 2014). However, those in peer groups did experience fewer depressive symptoms than those outside peer groups.

While the above studies provide some evidence of a relationship between social support and pastors' AWB, they are deemed to lack explanatory power in relation to

how that relationship functions, to produce positive affect in the life of pastors. Of particular interest here, is whether Cohen's (2004) theory that social support promotes fewer "threatening interpretations of adverse events and effective coping strategies" (p. 677), is applicable to pastors. This warrants further investigation.

Social integration is an aspect of social relationships that refers to a person's active engagement in a broad range of social activities or relationships, experiencing a sense of community, and identity (Brissette et al., 2000). Research indicates that social integration promotes positive psychological states including "identity, purpose, self-worth, and positive affect" independent from stress (Cohen, 2004, p. 677). In general, when people are with others, they express more positive affect (Diener & Biswas-Diener, 2008).

One prominent identity and self-esteem model as to how social integration produces positive affect, is through increasing "feelings of self-esteem, of self-identity, and of control over one's environment" (Cohen, 1988, p. 280). When a person fulfils a role, such as a spouse, friend, or being part of a peer group, this can provide a sense of belonging, security and self-worth (Cohen, 2004).

The opposite of social integration is social isolation. Social isolation is related to "anxiety, negative mood, perceived stress, and lower levels of happiness and life satisfaction" (Proeschold-Bell et al., 2015, p. 706). A Proeschold-Bell et al. (2013) study involving United Methodist clergy in North Carolina (n = 1,726), also found that a sense of social isolation was related to higher odds of being clinically depressed.

Pastors are often isolated in their roles and lack sufficient support from peers or other professionals (Coleman, 2015; Hileman, 2008; Holaday et al., 2001; Irvine, 2006). One of the reasons for this is that pastors are wary of disclosing information to others that may undermine their public role and create tension in the church (Hileman, 2008; Irvine, 2006). They therefore need to find a place where it is safe to process the various emotions that arise because of pastoral work (Dewe, 1987; Morse, 2011). In this regard, according to the Faithlife 2021 pastoral mental health report, only 62% of pastors have a network they can go to for advice and support (Faithlife, 2021). In a survey of clergy serving in the Anglican Church of Aotearoa, New Zealand, 29% of

clergy did not have close non-clergy friends (Vaccarino & Gerritsen, 2013). In the Faithlife report (2021), 17% said that friendship is their greatest unmet need. In another study, only half of those surveyed had two or more friends they could share a personal issue with (Irvine, 2006).

Potential causes for a lack of social integration are: the transitory nature of pastoral ministry which discourages the forming of meaningful relationships; teaching of the church that ministers should be wary of having personal friendships within the congregation; the lack of distinction between work and social life in pastoral ministry; and conflict with members of the congregation.

Ministers may turn to health professional for relational support, but this fails to substitute for healthy personal relationships. Social isolation also impacts the ongoing formation of personal identity where, "Self-worth and self-esteem become distorted when relationships of trust, both human and divine, appear violated" (Irvine, 2006, p. 24). Considering the limitations previously raised concerning this study (see 3.3.1), these potential causes warrant further research in relation to Baptist pastors' AWB experiences.

In this section we have looked at how a pastor's interpersonal relationships—social networks, the support received from others, and the quantity and quality of social interactions—influence his/her AWB. However, another important area to explore is how a pastor's relationship with God influences his/her AWB.

3.7 Spirituality, religiosity, and theological beliefs

3.7.1 Spirituality and religiosity

Spirituality and religiosity are the terms most frequently used in studies of how religion/spirituality influences health and well-being outcomes (Cotton et al., 2006). However, they are complex constructs and are therefore difficult to define and distinguish. One of the pitfalls in making strong distinctions is a propensity to view religion as purely institutional, formal, and authoritarian. This is contrasted with a positive view of spirituality that is associated with an individual's free expression in the search for the sacred, meaning, and purpose in life (Hill & Pargament, 2008). However, this pitfall may be avoided by viewing the constructs as distinct but overlapping, and in

relation to the present study, the benefit of distinguishing these related constructs is that it may help identify distinct causal mechanisms in relation to AWB outcomes.

King and Koenig (2009) provide a comprehensive definition of spirituality as consisting of four dimensions, any one of which may stand alone:

1. Belief "about a domain or existence that goes beyond the material world" (p. 5).
2. Practices such as contemplation and prayer, but "*without* conscious awareness of, or relationship to, the spiritual realm" (p. 5).
3. Awareness of "being moved intellectually and/or emotionally" through practices such as prayer, meditation or reflection (p. 5).
4. Experience (often unbidden) which may include a "loss of ego boundaries and a change in orientation from self towards or beyond the material world" (p. 5).

Spirituality has also been related to a person's desire to have a sense of purpose in life, innerness—to possess inner strength and peace, for interconnectedness, and transcendence (Villani et al., 2019). Spirituality is often measured "by a sense of spiritual well-being, peace and comfort derived from faith, spiritual connectedness, and/or spiritual or religious coping" (Cotton et al., 2006, p. 472).

Religiosity relates to the formal expression "of one's relationship with the sacred, and is typically operationalised as beliefs and practices associated with a particular religious worldview and community" (Villani et al., 2019, p. 2). It is often measured "by variables such as importance of religion, belief in God, frequency of religious service attendance, frequency of prayer, and/or frequency of meditation" (Cotton et al., 2006, p. 472). However, in defining these two constructs it is important to acknowledge that the majority of people experience spirituality within an organised religious context (Hill & Pargament, 2008).

Research findings on the relationship between religiosity, spirituality, and AWB are inconsistent. Furthermore, the majority of studies do not specifically involve the pastoral profession. Some historical studies indicate that religiosity is associated with PA, and/or happiness (Ferriss, 2002; Koenig & Larson, 2001). However, more recent studies report a weak relationship between religiosity and PA, NA, or happiness (Diener et al., 2011; Lun & Bond, 2013). Other studies have found that AWB is more

consistently associated with spirituality, particularly the aspects of purpose and meaning and inner strength, rather than religiosity (Villani et al., 2019). Some studies have also found a strong correlation between religious practices and positive emotions—awe, hope, love, and forgiveness—which are associated with AWB (Van Cappellen et al., 2016). One of the possible reasons for the inconsistency across studies is the way the constructs of religiosity and spirituality are defined and measured over time (Villani et al., 2019).

In terms explaining the relationship between religiosity, spirituality, and AWB, one hypothesis is that religious belief provides cognitive resources that help an individual to positively appraise and interpret his/her experiences. A spiritual worldview can provide sense and meaning to life in general, and to specific events—especially negative events—which can promote well-being (Diener et al., 2011; Diener & Ryan, 2009). Research has found that "teleological explanations"—appraisals of meaning, purpose, and significance in response to daily events—mediated the relationship between religiosity and positive emotions, particularly emotions related to gratitude and contentment, which influenced their sense of well-being, for example. how they feel about life as a whole (Ramsay et al., 2019). Other research has also found that religiosity is associated with more frequent use of cognitive reappraisal as an emotion regulation strategy (Vishkin et al., 2016). However, as noted by the authors of these studies, the cross-sectional correlational nature of the study designs cannot determine the direction of causal relationships. It may well be that the relationship is bi-directional; a person with stable well-being, may experience more positive emotions, leading to more positive appraisal of situations, which then strengthens their religious belief. Or it may be that people who search for meaning in life are more likely to become religious.

Studies specifically involving the pastoral profession have found a positive association between positive religious coping—looking to God for strength, support, and guidance—and PA (Ellison et al., 2010; Pargament et al., 2001). On the other hand, strained relations with God, and chronic religious doubts about their faith, are associated with NA, and are linked with adding to stress (Ellison et al., 2010). A New Zealand study explored how Christian adults experience their relationship with God as an attachment bond in relation to emotional well-being (defined as positive and

negative affective states) (Calvert, 2010). The study found that avoidance of intimacy/dependence on God, and preoccupations and fears regarding God's rejection, predicted poorer emotional well-being. The effect was stronger when experiencing negative events.

The use of spiritual practices such as prayer, Scripture, and meditation, may also help pastors cope with stress and improve emotional resiliency (Chng, 2012; McMinn et al., 2005). In this regard, Stewart-Sicking (2012) found that Episcopal priests' level of engagement with personal devotional practices (sabbath, prayer, journaling, scripture) predicted NA. However, another study found that while pastors stated they used spiritual disciplines as a source of intra-personal coping, the reality was they rarely engaged in personal prayer and found Scripture rarely spoke to them personally (Irvine, 2006). Interviews with pastors indicated that they were too busy and exhausted to engage in their own spiritual disciplines, and Scripture reading became task-based due to regular sermon preparation. As mentioned previously, Irvine sees the root cause as a crisis of identity stating that, "The identity of the person in relationship to the Divine becomes foundational to how one understands the self within the totality of being" (Irvine, 2006, p. 27). However, this theory needs to be explored more thoroughly, including greater interaction with academic literature.

Overall, further research is deemed necessary in order to determine the causal relationship between religiosity, spirituality and AWB for NZ Baptist pastors.

3.7.2 Theological beliefs

Related to spirituality and religiosity is how theological beliefs can be barriers to pastors' general well-being. For example, Smith (2015) describes how a Protestant work ethic—a sense of duty to achieve success through hard work and self-denial as a sign of one's eternal salvation—embodied in the Methodist 'Book of Discipline' prioritises fulfilling vocational responsibilities over self-care, a theology of works/righteousness and suggests that a lack of investment in personal well-being, are justified by a desire to care for the well-being of others.

Similarly, theological beliefs may be a barrier to AWB. One such belief is possessing a dualistic view of life that separates the physical from the spiritual, and sees the

repression of feelings as a virtue (Burns et al., 2013; Malphurs, 2018). Yet another belief is that a Christian should be immune to experiencing negative emotions, which leads to emotional denial (Barna, 2017; Holaday et al., 2001; Walls, 2006). However, there is a gap in existing research as to whether theological beliefs have a causal relationship with pastors' AWB.

Our attention now moves to looking at some potential causes of AWB related to an individual's characteristics and behaviour, namely, personality, emotional intelligence, and the self.

3.8 Personality factors

Numerous studies consistently show that all the Big Five dimensions of personality—openness to experience, conscientiousness, extraversion, agreeableness, and neuroticism—are statistically associated to a person's subjective well-being (SWB), which consists of life satisfaction and AWB (PA and NA) (Albuquerque et al., 2013; Anglim et al., 2020; DeNeve & Cooper, 1998; Diener et al., 1999; Grant et al., 2009; Hayes & Joseph, 2003; Ng et al., 2019; Steel et al., 2008). In particular, a recent meta-analysis estimates that the Big Five domains, measured via NEO, explain up to 29% of the variance in overall affect (Steel et al., 2008).

The individual personality characteristics most consistently associated with PA and NA are extraversion, defined as the tendency to be bold, talkative, enthusiastic, and sociable, and neuroticism, presenting as the tendency to be emotionally unstable and prone to negative emotions. For example, Steel et al. (2008) undertook a meta-analysis and found correlations between extraversion and PA were using the well-validated Neuroticism-Extroversion-Openness Inventory (NEO), the Eysenck Personality Questionnaire (EPQ), and the Eysenck Personality Inventory (EPI). Correlations between neuroticism and NA were also found for the same three personality measures. Contrary to the majority of findings, DeNeve and Cooper's (1998) meta-analysis found that the associations between PA and extraversion, NA and neuroticism were not particularly strong. However, the issue with meta-analyses is that decisions are made as to which studies to include and which predictors and outcomes are similar enough to be treated as equivalent (Diener & Lucas, 2021). In this regard the most common affect measure in Steels' (2008) analysis was the PANAS,

whereas in DeNeve and Cooper's (1998) study the most common affect measure was the Affect Balance Scale, and this may have influenced the results.

There are two main theories as to why personality characteristics correlate with PA and NA. First, the instrumental hypothesis posits that certain personality traits may indirectly be instrumental in creating the conditions that result in PA or NA (McCrae & Costa, 1991). For example, extraverts may enjoy and participate in more social activities than introverts, which may in turn affect the amount of PA that they experience. Second, temperament theories "posit a direct link from the trait to the outcome in question" (Diener & Lucas, 2021, p. 736). Personality is considered to be part of a *top-down* process; namely that the general affective tone that people experience is influenced by their overall outlook on life. For example, a person with an optimistic disposition will generally view aspects of their life more positively than someone with a negative disposition. Consequently, they will experience more frequent PA and less frequent NA (Diener & Lucas, 2021).

Research has also been undertaken amongst the pastoral profession to explore the relationship between personality and SWB (K. Randall & Francis, 2002; Robbins & Hancock, 2015). However, these studies define SWB as unidimensional—either happiness or life satisfaction. Therefore, even though "life satisfaction" may capture some affective content of SWB, as well as the cognitive (Davern et al., 2007), it is not possible to determine the specific relationship between personality and PA or NA.

3.9 Emotional Intelligence

Another factor related to personality is the construct of "trait emotional intelligence" (trait EI). The following explores the literature regarding a definition of trait EI versus ability EI. This is followed by looking at studies that have found a direct and indirect relationship between trait EI and AWB.

3.9.1 Definition of trait EI

Trait EI is a conceptualisation of emotional intelligence as a set of distinct personality traits like empathy and assertiveness, that are concerned with emotion-related self-perceptions and dispositions, that determine the way people behave in emotional situations (Bar-On, 2006; Petrides & Furnham, 2003; Schutte et al., 2009).

Measurement is via a self-assessment of an individual's typical emotional behaviour (Siegling et al., 2015). As such, Cooper and Petrides describe trait EI as "a constellation of emotional self-perceptions located at the lower levels of personality hierarchies" (A. Cooper & Petrides, 2010, p. 449). Research demonstrates a strong relationship between personality (the Big Five) and trait EI, which are both genetically influenced (Vernon, Villani, et al., 2008). This has led to the conclusion "that it is both possible and necessary to connect the construct to mainstream models of differential psychology, by integrating it into the extant taxonomies of personality" (Vernon, Villani, et al., 2008, p. 529).

Trait EI is typically contrasted with a conceptualisation of EI as a cognitive ability, "limited to abilities at the intersection between emotions and intelligence—specifically limited to the set of abilities involved in reasoning about emotions and using emotions to enhance reasoning" (Mayer et al., 2008, p. 514). This model is assessed via a maximal performance test. One of the most widely tested ability models of EI is the Mayer-Salovery-Caruso Emotional Intelligence Inventory (MSCEIT) (Mayer et al., 2002). The MSCEIT is a four-branch model that distinguishes between perceiving emotions, facilitating thought, understanding emotions, and managing emotions. The main criticism of this model of EI is that it relies on methods of measurement that result in scores that are difficult to interpret, such as consensus or expert opinion (Petrides & Mavroveli, 2018).

That a distinction should be made between the two types of EI finds support in studies that have found that ability and trait EI measures are at best weakly related (Bastian et al., 2005; Brackett & Mayer, 2003; S. K. Davis & Humphrey, 2012; Goldenberg et al., 2006). Additionally, studies have shown that "self-report EI measures were moderately correlated with personality, but their correlations with cognitive abilities were generally near-zero. In contrast, ability EI measures had low correlations with personality measures, but had low-to-moderate correlations with cognitive abilities" (Bastian et al., 2005, p. 1140).

Trait EI has also been shown to have a stronger relationship with health and well-being outcomes than ability EI (Goldenberg et al., 2006; Martins et al., 2010; Sánchez-Álvarez et al., 2016; Schutte et al., 2007). For this reason, trait EI will be the focus of the

present study. However, it is acknowledged that reporting and interpreting research from a variety of trait EI measures is not without difficulties, as trait EI theory (grounded in personality) is not applied consistently across all relevant studies (Petrides et al., 2016). For example, so-called mixed models of EI, such as Bar-On's emotional social intelligence model (Bar-On, 2006) claim to measure aspects of both ability and trait EI.

3.9.2 Trait EI and AWB – Direct relationship

A recent meta-analysis suggests that trait EI explains incremental variance across different health and well-being measures, beyond higher order personality traits, especially The Big Five (Andrei, Siegling, et al., 2016). More specifically, numerous studies, using different trait EI measures, have consistently shown that high trait EI is positively correlated to PA, and negatively correlated to NA (Andrei & Petrides, 2013; Austin et al., 2010; Di Fabio & Kenny, 2016; Schutte et al., 2002).

In relation to these findings, some trait EI scales (e.g., the TEIQue and EQ-i) have been critiqued for including subscales measuring well-being constructs, therefore "making correlations with well-being outcomes nearly inevitable" (Zeidner et al., 2012, p. 3). For example, a study amongst Greek teachers found that the 'general mood' domain (happiness and optimism) of the eQi (Bar-On, 1996) was a significant predictor of PA and NA over and above the eQi's other four branches, namely: intrapersonal, interpersonal, adaptation and stress management (Kafetsios & Loumakou, 2007). This criticism has some merit and should be kept in mind when interpreting results. On the other hand, trait EI is seeking to measure affective traits such as optimism and happiness, rather than affective states (feelings present in moods and emotions), which may have a causal relationship that is worth exploring.

The constraints of this literature review do not permit a detailed analysis of the plethora of studies exploring the relationship between trait EI and AWB. However, the following are judged to be exemplary examples of existing studies that have sought to establish a direct causal relationship between EI and AWB. Schutte et al. (2002) undertook a quasi-experimental study that investigated the relationship between trait EI, mood and self-esteem. Participants completed the Emotional Intelligence Scale (EIS)(Schutte et al., 1998), the Rosenberg Self-Esteem Scale (Rosenberg, 2015) and the

PANAS (D. Watson et al., 1988). They then went through the Velten (1968) negative state induction, followed by again completing the PANAS. Finally, participants went through the Velten (1968) elation induction, followed by completing the PANAS. The study found that "individuals with higher emotional intelligence were better able to maintain positive mood and self-esteem when faced with a negative state induction and maximise the positive mood impact of a positive state induction" (Schutte et al., 2002, p. 780). The authors theorise that the reason for this outcome is that individuals who are "high in emotional intelligence have a greater ability to perceive, understand, regulate and harness emotions" (Schutte et al., 2002, p. 781). This is an example of the confusion between ability EI and trait EI that exists in the literature. Schutte et al. (1998) developed the EIS based on ability EI theory and therefore drew conclusions regarding the relationship between EI and mood based on that theory. However, in later studies the authors refer to the EIS as a trait EI measure (Schutte et al., 2007). Therefore, while the findings of the study are still valid, the causal explanation requires further investigation, particularly in relation to evolving EI theory, and the possibility of other variables influencing the outcome.

Mikolajczak et al. (2009) undertook three experimental studies to investigate the moderating effect of trait-EI (using the TEIQue) on mood deterioration i.e., changes in PA and NA, following laboratory-induced stress. The stress tests consisted of a failure experience (studies 1 and 2), and a public speech and cognitive task in front of an audience of two people and a video camera (study 3). Participants' affective states were measured pre and post the stress tests using the PANAS. The study found that trait EI moderated the impact of induced stress on mood change (PA and NA), with higher trait EI scores linked to less mood deterioration, versus a control group. More significantly, after controlling for social desirability, trait EI had incremental validity to predict mood deterioration over and above alexithymia (deficits in the cognitive processing of emotions), resilience (ability to adapt to the changing demands of stressful experiences), and the Five-Factor Model of personality (Mikolajczak et al., 2009).

From a positivist perspective, this experimental study, which seeks to isolate variables within a closed system, is considered robust in terms of internal validity as the causal direction can be established. However, from a critical realist perspective, the social

world consists of open, or partly open systems where there are any number of occurrences and events that can overlap, and most importantly, humans have the ability to act to change their environments, which counteracts the intrinsic condition of closed systems. Therefore, even an experimental study cannot predict with law-like regularity that trait EI always produces less mood deterioration. Accordingly, the experimental study lacks explanatory power for how human agency and other contextual conditions might influence when and how EI produces less mood deterioration. This is one of the reasons why an alternative research approach is deemed needed (see chapter 4). Another limitation of the Mikolajczak et al. (2009) study is that it only involved students who may not be representative of the general population, and who were also given incentives to participate, which may further distinguish them from others (Bryman, 2016).

To the best of my knowledge there is no published research exploring the direct relationship between EI and AWB (PA and NA) in the pastoral profession. However, research amongst Latin-American Catholic priests has explored and established associations between trait EI and psychological clinical disorders such as depression, anxiety and insomnia (Vicente-Galindo et al., 2017). In particular, the study emphasises that people who can understand and manage their emotions "have a lower risk of suffering psychological and somatic problems inasmuch as they know how to analyze and cope with the possible effects and avoid ending up suffering from any kind of pathology" (Vicente-Galindo et al., 2017, p. 52). If EI can lower the risks of clinical disorders in the pastoral profession, then it is likely that it can also influence AWB. However, further research is needed to confirm this hypothesis. Additionally, further limitations of this study are its' cross-sectional design and the fact that individuals were not randomly selected.

Overall, existing research lacks explanatory power in terms of understanding the contexts by which individuals with high EI are able to reduce mood deterioration in response to stress versus those with lower EI. Therefore, an alternative research approach is needed to address this gap in knowledge. Additionally, as there is no published research exploring the relationship between EI and AWB in the pastoral profession, further research is required to validate these findings amongst the pastoral population.

3.9.3 Trait EI and AWB – Indirect Relationship

It has been hypothesised that both intrapersonal and interpersonal mechanisms indirectly account for the relationship between EI and AWB (Zeidner et al., 2012). First, higher scores on trait-based measures of EI tend to be more positively correlated with emotional regulation (ER) strategies. In terms of the EI/ER relationship, Pena-Sarrionandia et al. (2015) meta-analysis found that high trait EI individuals were able to "shape their emotions from the earliest possible point in the emotion trajectory and have many strategies at their disposal" (p. 1). In particular, they carefully reviewed the context before deciding how to use an emotion, and implemented adaptive strategies in order to achieve positive long-term outcomes (Pena-Sarrionandia et al., 2015).

However, an exception to the above findings is Kafetsios and Loumakou's (2007) study amongst Greek teachers. The study measured EI using the Baron eQi (Bar-On, 1996), affect using the Job Affect Scale (Brief et al., 1988), and ER using the Emotion Regulation Questionnaire (Gross and John, 2003). The latter specifically focused on the ER strategies of reappraisal and emotional suppression. The study found little evidence of a relationship between trait EI and ER. However, this could just be an issue specific to the eQi measure of trait EI which the authors note had several disappointing psychometric properties, that is the subscales were highly correlated with one another.

Second, trait EI may also be a mediating factor in the choice and execution of coping strategies. In contrast to broader ER efforts to manage emotions, *coping* is a related but distinct construct that refers to responses to stress. As such it involves "constantly changing cognitive and behavioural efforts to manage specific external and/or internal demands that are appraised as taxing or exceeding the resources of the person" (Lazarus & Folkman, 1984, p. 141). There are two main types of coping strategies, problem-focused coping (seeking to alter or remove the source of stress) and emotion-focused coping (dealing with emotions related to stress) (Hefferon & Boniwell, 2011). Interestingly, scales that measure the latter form of coping often consist only of items describing maladaptive emotion coping strategies. For example, self-blame, worry, self-preoccupation. Therefore, lower scores are seen as desirable.

In terms of studies that have tested the mediation hypothesis, O'Connor et al. (2017) found that following task-induced stress, trait EI predicted low negative affect in stressful situations as a result of tending to not use maladaptive emotional coping , such as worry and self-blame. In another study, Austin et al. (2010) studied stress in Canadian undergraduates and found that low trait EI scores were associated with higher levels of stress, and higher scores on using maladaptive emotion-focused coping strategies. The study also found a correlation between using maladaptive emotion-focused coping strategies and lower PA and greater NA.

Third, it has been hypothesised that high EI individuals will have "greater social competence, richer social networks, and more effective social coping strategies" (Zeidner et al., 2012, p. 15). Research has also found positive associations between trait EI, social network size, and level of satisfaction/dissatisfaction with the support received (Austin et al., 2005). Studies involving children and adolescents have also shown that "trait EI scores relate to teacher and peer-rated prosocial and antisocial behaviour" (Mavroveli et al., 2009, p. 260). Considering the relationship between social support and AWB (see 3.6), based on these studies, EI may indirectly influence AWB through enhancing the quality of a person's relationships and availability of social support.

Overall, studies provide evidence that there is an indirect relationship between EI and AWB through the influence of EI on emotion regulation and coping strategies, and social support. However, as none of these studies involved pastors, further research is required to validate these findings amongst the pastoral population.

3.10 The Self

Another area of potential causes of AWB related to an individual's characteristics, is the "Self." This encompasses self-efficacy, self-esteem/self-worth, and self-concept/role identity.

3.10.1 Self-efficacy

The construct of self-efficacy has been defined as, "individuals' beliefs in their capacity to exert control over the events that affect their lives" (Caprara & Steca, 2005, p. 276). It is a core belief that one has the power to achieve what he/she wants through their

own actions (Bandura, 1997). In relation to affect, the more people believe in their ability to regulate/control their emotions, the more they believe they can manage interpersonal relationships, and the more resilient they are when facing setbacks in life (Caprara & Steca, 2005).

One study found that high perceived self-efficacy for affect regulation results in higher PA and lower NA (Caprara & Steca, 2005). Another study found that PA was related to self-efficacy and perceived environmental supports in the academic and social domains (Lent et al., 2005). However, they acknowledge the relationship could be bidirectional as "it seems reasonable to assume that favourable environmental supports and strong self-efficacy precepts relative to currently valued goals and life domains would prompt students to rate their affect more positively" (Lent et al., 2005, p. 439). A further study found that self-efficacy mediated the influence of two of the Big Five personality factors–openness and conscientiousness–on subjective happiness (a global rating of affect)(Strobel et al., 2011). However, while these studies tentatively establish a relationship between self-efficacy and AWB, they lack explanatory power for how self-efficacy might influence AWB.

3.10.2 Self-esteem/Self-Worth

Self-esteem and self-worth are related psychological constructs. Rosenberg (2015) referred to high self-esteem as follows:

> When we speak of high self-esteem, then, we shall simply mean that the individual respects himself, considers himself worthy; he does not necessarily consider himself better than others, but he definitely does not consider himself worse; he does not feel that he is the ultimate in perfection but, on the contrary, recognizes his limitations and expects to grow and improve (p. 31).

Zeigler-Hill (2013) describes self-esteem as "the evaluative aspect of self-knowledge that reflects the extent to which people like themselves and believe they are competent" (p. 2). High self-esteem relates to a person's attributes, accomplishments, and feelings of self-worth.

Zhang et al. (2020) conducted a study to explore the relationship between self-esteem and AWB. Explicit self-esteem (ESE)–representing rational and reflective evaluations of

self, was distinguished from implicit self-esteem (ISE)–rooted in unconscious and uncontrollable self-association. The study found significant correlations between two measures of ESE and the Affect Balance Scale (Bradburn, 1969), but not with ISE. These findings align with a previous study that found significant correlations between ESE and positive and negative affect, both with a medium effect size (Schimmack & Diener, 2003). In contrast, ISE did not correlate with affect. These results may reflect that ISE is a relatively unimportant aspect of the self in relation to AWB. Another study also found a significant correlation between ESE and negative affect at two points in time (Lightsey et al., 2006). However, this study did not measure ISE. Interestingly, this study also found that generalised self-efficacy (determination to stay with an undertaking in the face of physical and/or emotional adversity), did predict self-esteem, indicating that belief in one's agency can influence self-worth. Having positive self-esteem is also recognised as an important contributor to well-being in the trait-EI model (Petrides, 2009).

To the best of my knowledge there are no published studies specifically exploring the relationship between pastors' self-esteem and AWB. However, studies have found that when a pastor's self-esteem is dependent on their work-related performance this may increase the likelihood of emotional exhaustion which is a measure of burnout (Innstrand et al., 2011; Miller-Clarkson, 2013). If a pastor defines their worth according to perceptions of success or failure and congregational approval and support, they may overwork themselves, or try to appear to be constantly busy, to maintain their self-worth (Irvine, 2006; Morse, 2011). The quest for self-worth has been described by one pastor as, "an addiction to the highs and lows of ministry where any external validation is temporary and the pastor needs another fix of validation after a short while" (Morse, 2011, 149).

3.10.3 Self-Concept/Role identity

Role identity is a middle-level theory of the "self" with origins in the discipline of social psychology (McCall & George, 1978). It describes how one's identity is formed through interactions between a person and their social environment. Individuals have multiple identities and roles that they arrange by salience and prominence (Siebert & Siebert, 2007). These identities include one's *social identity,* which refers to their role in

society, for example being a 'helping professional', and *personal identity*, which comprises of a set of internalized categories that a person uses to refer to who and what they are—character, competence, intelligence, morality.

Pooler (2011) describes how a pastors' personal identity can become so enmeshed with their social identity in which they function that they seek to protect the image they present to others, so it appears congruent with the image of the role. The pastor's personal identity is shaped "as one interacts socially with others and responds to expectations" (Pooler, 2011, p. 707). As Walls describes, they are tempted to accept the image of a successful leader who is "aloof, tough-minded, and tough-talking and who operates in a world of untouchable secrecy" (Walls, 2006, p. 29). The protection of their identity may involve denial or avoidance of personal issues which increases vulnerability to emotional exhaustion and misconduct. Additionally, a pastor may have difficulty seeking help as they try to live up to idealized expectations that in their role as a mediator between God and people, they are somehow "super human" (Pooler, 2011). Read's (2009) study on ministry burnout also affirms that, "Without a clear sense of identity clergy are subject to the stress of trying to fulfil expectations or living with the pain of never truly being themselves" (p. 12).

While none of these studies specifically establish a direct relationship between role identity and pastors' AWB, it is plausible that role identity has an indirect influence on AWB. If a pastor denies personal issues and doesn't seek support, it is likely that they could experience negative affect associated with isolation, emotional exhaustion, and even misconduct.

3.11 Conclusion

In summary, this chapter has provided a critical review of existing literature that seeks to identify the causes of affective well-being (AWB). Accordingly, the review included literature involving pastors and other populations, that investigated the spiritual, sociological, and psychological causes of AWB. The main criticisms of existing literature can be summarised as follows.

First, there are few existing pastoral studies that seek to identify the causes of pastors' AWB. Thus, an opportunity exists to validate the AWB findings from other populations amongst the pastoral profession.

Second, the studies that do investigate the causes of AWB amongst the pastoral profession, often use measures with limitations, including utilising a psychological well-being psychometric instrument which only includes some items that measure affect, or utilising context-free measures of affect, rather than job-related. This renders them less likely to be predictive of work-related affective outcomes.

Third, some existing pastoral studies make no mention of the philosophical position that has informed their research. Thus, they raise questions as to the validity of the research approach and methods they have employed to obtain knowledge of pastors' AWB.

Fourth, the majority of existing research comprise of quantitative studies that are cross-sectional in nature, and therefore the direction of causality cannot be determined. Hence, other research approaches are needed to validate these findings.

Fifth, existing research on the causes of AWB lacks explanatory power for how the causes produce PA and NA, including understanding the conditions for a cause to take effect.

Sixth, many of the studies focus on specific causes of AWB in isolation. Therefore, there is a gap in knowledge of how the various spiritual, psychological, and sociological causes work together to produce AWB.

The next chapter describes the research approach, design, and methods utilised in this study to fill this lacuna in studies amongst the pastoral profession.

Chapter 4 Research Approach, Design & Methods

4.1 Introduction

This chapter outlines the research approach, design and methods used to investigate the research questions. The first section offers a brief summary of the critical realist (CR) philosophical position of the study that was presented in chapter 2. Sections 4.3 to 4.5 cover the research aims and questions, research approach and design of the study. Sections 4.6 to 4.8 describe the research methods including sampling, participant recruitment, data collection, and data analysis. Finally, section 4.9 covers ethical considerations in the conduct of the research.

4.2 Critical Realist philosophical position

As explained earlier, CR is founded on three core philosophical principles: ontological realism, epistemological relativism, and judgemental rationality (Archer et al., 1998; Danermark et al., 2002; A. Wright, 2013). On one hand, from an ontological perspective, an assertion of CR is that there is an objective reality existing independently of human knowledge or perception (Bhaskar & Hartwig, 1979). On the other hand, because we cannot step outside our own perspectivism, our knowledge of reality is limited and fallible (epistemic relativism) (Oliver, 2012). However, this does not mean that it is not possible to judge between conflicting truth claims and obtain more or less truthful knowledge of reality (judgemental rationality) (Danermark et al., 2002).

CR conceives the world as being stratified in three domains: the real, the actual, and the empirical. In the real domain, structures exist that consist of objects (both physical and social) that have powers (mechanisms) to generate events in the actual domain, and outcomes in the empirical domain. However, the power of mechanisms is not always realised because contextual conditions can enable and/or constrain their power to produce outcomes in the world. CR also recognises that agents (God and humanity) create social structures which are relatively enduring. However, these structures can still be shaped by the agency of humanity and God over time.

4.3 Research aims and questions

The following describes the research aims and research questions that guide this study. This research study has three key aims.

1. To make a local contribution to the limited knowledge on the state of AWB of NZ Baptist Pastors.
2. To explore and reach some conclusions on causality relating to pastors' AWB.
3. Based on the outcomes of the first and second aims, to describe how an AWB course to improve pastors' AWB could be designed, implemented, and evaluated.

The main research question is as follows:

What are the causal mechanisms and contextual conditions that produce New Zealand Baptist pastors' affective well-being, and how can these be utilised in the development of a course to enhance affective well-being?

This overall research question was developed into a number of interrelated sub-questions that reflect the focus on AWB.

1. What are the common patterns and distinguishing features (demi-regularities) of NZ Baptist pastors' affective well-being?
2. What are the events that produce NZ Baptist pastors' affective well-being?
3. What is the social structure and accompanying causal mechanisms that influence NZ Baptist pastors' affective well-being?
4. What are the underlying contextual conditions that enable and constrain the causal mechanisms?
5. How can an affective well-being course be developed based on the understanding of affective well-being from sub-questions 1-4?

4.4 Research approach

According to Creswell (2014) the "broad research approach is the *plan or proposal to conduct research*, [that] involves the intersection of philosophy, research designs, and

specific methods" (p.5). An overview of the research approach and its relationship with the philosophical position, research design and methods, is outlined in Figure 1.

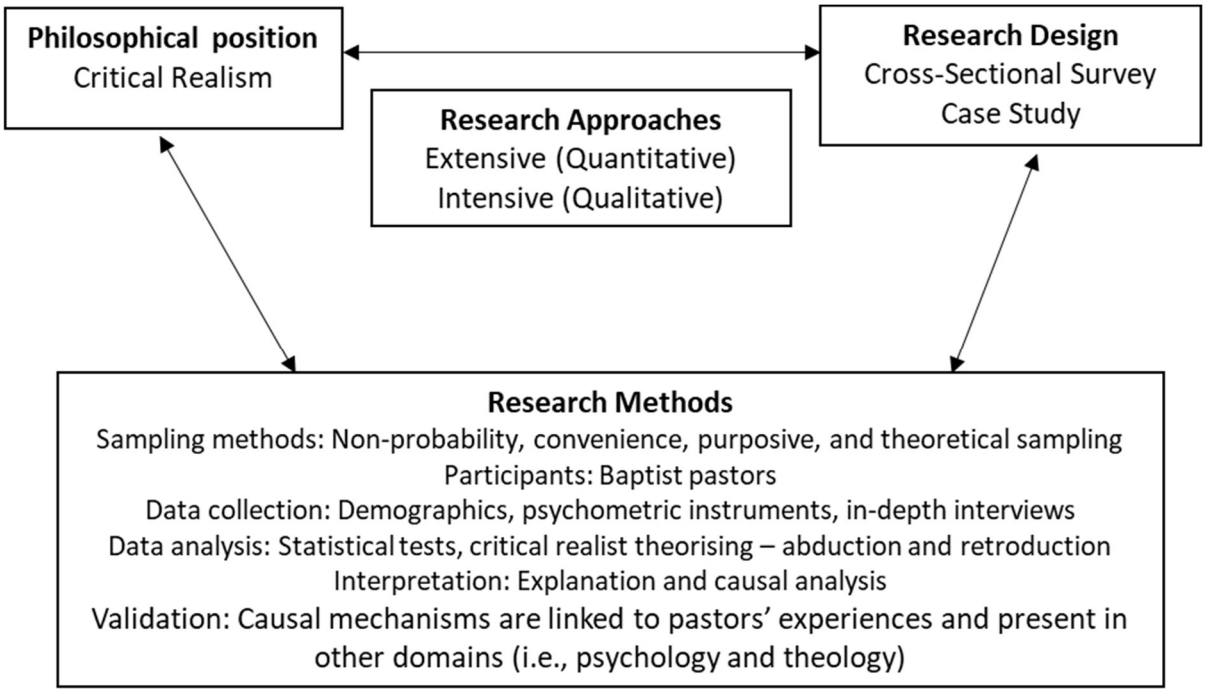

Figure 1: Research Framework in the Current Study

The goal of CR is to understand the nature of reality that produces outcomes in the empirical domain (Danermark et al., 2019). To achieve this goal, critical realists generally adopt a pragmatic position in relation to a research approach and the gathering and analysis of data. To understand the complexity of the reality of pastors' AWB, there is a need to employ a critical methodological pluralism–a variety of extensive (quantitative) and intensive (qualitative) methods (Danermark et al., 2019). These methods fit as complementary empirical approaches within the theoretical context of CR.

Both the extensive and intensive research sought to identify the *demi-regularities* of pastors' AWB. These are defined as "the occasional, but less than universal, actualization of a mechanism or tendency, over a definite region of time-space" (Lawson, 1997, p. 204). They are deemed occasional because in open systems there are no law-like regularities owing to the unpredictability and complexity of human behaviour. For example, the workplace has been described as an open system as it "is characterized by multiple determination, complexity, evolution, and subject to the

exercise of human agency" (Fleetwood et al., 2006, p.238). In contrast, the natural world is considered to consist of closed systems, where scientists seek to manufacture law-like outcomes, by creating a controlled environment within a laboratory to conduct an experiment (Pawson, 1997, p. 56).

4.5 Research design

4.5.1 Extensive research: Cross-sectional survey

An extensive survey amongst the NZ Baptist pastor population was conducted using a cross-sectional research design. According to Bryman (2016):

> A cross-sectional design entails the collection of data on a *sample of cases* and at *a single point in time* in order to collect a body of *quantitative* or *quantifiable data* in connection with two or more variables (usually more than two), which are then examined to detect *patterns of association* (p. 53).

The purpose of employing this research design was to quantify the state of AWB amongst the NZ Baptist pastor population, and to determine if some key AWB factors, identified in the literature review, may be indicative of the existence of causal mechanisms for Baptist pastors AWB.

As indicated previously, a key limitation of cross-sectional studies, from both a positivist and a CR perspective, is that they cannot establish causality.

First, from a positivist perspective, the internal validity of cross-sectional studies is considered weak as it is only possible to examine the relationship between variables (there is no time-ordering), so the direction of causality cannot be established (Bryman, 2016).

Second, from a CR perspective, any statistically significant relationships are only indicative of potential causes. They cannot definitively establish that causality exists (Næss, 2004). Again, this is because in open systems such as the workplace, there are no law-like regularities because of the unpredictability and complexity of human behaviour. Despite these limitations, when utilised in conjunction with intensive data, the cross-sectional study is deemed to provide an important source to help understand the complexity of the reality of pastors' AWB.

4.5.2 Intensive research: In-depth interviews

Following the survey, pastors were recruited to form a case study group. The sampling method and details of participants recruited will be covered in section 4.7 below. Pastors were interviewed to help identify the demi-regularities that may be indicative of potential causal mechanisms that produce pastors' AWB.

A case study entails the detailed and intensive analysis of a particular setting such as a community or organisation (Bryman, 2016). Case studies involve in-depth data collection methods (e.g., participant observation, interviews) to identify the unique features of the case. What distinguishes this as a case study, is that this researcher was concerned to reveal the unique features of NZ Baptist Pastors' AWB (Bryman, 2016). According to Easton, CR is well suited as a companion to case research with the "objective of understanding why things are as they are" (Easton, 2010, p. 119). It is noted that one of the criticisms of case studies is that findings deriving from them cannot be generalised (Bryman, 2016). However, for CR, external validity is addressed by the belief that causal mechanisms that produce observable outcomes may also cause similar outcomes in other domains (Zachariadis et al., 2013). This is because the structure, causal mechanisms, and conditions of pastors' AWB are independent of the domains in which pastors operate. Therefore, the causal mechanisms that produce NZ Baptist pastors' AWB, may produce similar outcomes for pastors in other denominations and geographical locations.

4.6 Research Methods: Survey

4.6.1 Sampling method

There are over 500 Baptist pastors in New Zealand (*N* = 549). The number is approximate because of the constantly changing situation of people joining and leaving NZ Baptist pastoral ministry.

The research method used a *non-probability, convenience* sampling approach. A convenience sample "is one that is simply available to the researcher by virtue of its accessibility" (Bryman, 2016, p. 187), where any eligible case is accepted that can be found (Given, 2008). The strength of this approach was the opportunity to maximise the sample size and provide good representation of the various pastoral roles and

varying work situations, whether part-time or bi-vocational, of Baptist Pastors. This approach enabled data analysis by various demographic categories—for instance, pastoral role—in order to identify possible causal relationships.

A limitation of this approach was possible response bias, where only those with an interest in AWB, or with strong views responded (L. Dixon et al., 2017). It also increased the likelihood that only pastors with relatively high AWB would participate (Kissell, 2018). However, the opportunity to maximise the sample size as described above, was deemed to outweigh these limitations. A further criticism from a positivist perspective, was that as it was not a random sample, it would not be possible to generalise the findings to the entire NZ Baptist pastor cohort. However, from a CR perspective, the goal of the extensive phase is not to generalise to the population, but to help identify the demi-regularities of NZ Baptist Pastors' AWB that may be indicative of possible causes.

4.6.2 Participants

Baptist Pastors who were affiliated with the Baptist Union of New Zealand and occupying the positions of either Senior/Co-pastor/Sole pastor, Associate/Assistant pastor, Youth pastor, or Children/Family pastor/leader, in a local Baptist Church, were invited to participate in a national survey.

An invitation to participate in the survey was advertised in the Carey Centre for Lifelong Learning, and Baptist Union e-Newsletters. These newsletters were emailed to a national database of Baptist pastors. The advertising included a link to the participant information sheet which contained a further link to the questionnaire platform (Qualtrics). The survey was also promoted on two social media sites, Baptist youth pastors' Facebook group and the NZ Baptist pastors' Facebook group. These approaches resulted in an initial 60 survey responses. To increase the number of respondents, Baptist pastors were directly emailed an invitation to participate in the survey. Email addresses were sourced from the NZ Baptist 2019 Yearbook (publicly available), and the Baptist Children and Family database supplied by the Baptist Union National Office.

There were 204 completed surveys, resulting in a 37.2% response rate when using the approximated possible number of participants *(N= 549).* According to Qualtrics, the average survey response rate is between 20% and 30% (*How to Increase Survey Response Rates - Qualtrics*, n.d.).

4.6.3 Data-Collection

Demographic factors

Demographic factors that may influence pastors' AWB were assessed by questions regarding the age, gender, ethnicity, marital status, and extrovert/introvert preference of pastors.

Work-related factors

Work-Related factors that may influence AWB were assessed by questions regarding pastoral role, comprising of senior, associate, youth, and family and children roles. Other work-related factors included full time/part time, paid or unpaid, bi-vocational, the total number of years in pastoral ministry, church size (less than 100, 100-250, 250+), congregation growth (growing, flat, declining), and participation in a pastoral cluster.

Warr's job related affective well-being scale

The instrument chosen to measure Baptist pastors' AWB was Warr's (1990) job-related affective well-being measure. This is a model based on the circumplex model of affect (J. A. Russell, 1980, 2003). This model classifies different kinds of affective states by the separate dimensions of pleasure, on a continuum from unpleasant to pleasant, and arousal, on a continuum from low to high mental activation level. Both valence (positive and negative affect), and activation dimensions (activation of affect), are essential for understanding cognitive and behavioural implications of affect in the workplace (Madrid & Patterson, 2014).

In Warr's AWB measure, respondents are asked to describe how often in the past few weeks they have experienced twelve different feelings in the workplace (e.g., calm, worried). Warr (1990) originally found a two-factor solution. For the first factor, six job-related adjectives were used to measure anxiety-contentment: tense, uneasy, worried, calm, contented and relaxed. For the second factor, depression-enthusiasm

was measured by the adjectives miserable, depressed, gloomy, cheerful, enthusiastic, and optimistic. Each item was originally assessed on a six-point scale: ranging from *never* (1) to *all of the time* (6). It is important to note that the labels refer to kinds of feeling and not to substantive clinical syndromes (Warr, 2016). This instrument is not a recognised clinical scale and in the present study was not used for clinical purposes.

Several later studies have concluded that a four-factor model best describes the structure of Warr's job-related affective well-being scale, with acceptable reliabilities. They are: anxiety, comfort, depression, and enthusiasm (Gonçalves & Neves, 2011; Laguna et al., 2019; Makikangas et al., 2007; Mielniczuk & Łaguna, 2018). For example, Makikangas (2007) study found the following reliabilities, anxiety (Cronbach's alpha .74 at time 1, .74 time 2 .78), comfort (.80, .83), depression (.83, .85), and enthusiasm (.85, .87). These four affective states cover the four quadrants of the circumplex model. Hence, anxiety occupies the top left quadrant of high arousal-negative affect, enthusiasm occupies the top right-hand quadrant of high arousal-positive affect, and so forth. These dimensions are negatively inter-correlated. For example, in one study the association between anxiety and comfort was r = -.57, and between depression and enthusiasm, r = -.50 (Makikangas et al., 2007). This means that these feelings rarely appear together. "Consequently, employees high on comfort and enthusiasm are usually low on depression and anxiety" (Makikangas et al., 2007, p. 214). This is consistent with the definition of AWB used in this study that AWB is the experience of high levels of PA (e.g., comfort and enthusiasm) and low levels of NA (e.g., anxiety and depression).

Additionally, as the four factors can have different causes and consequences (Warr, 2016), it is deemed important to measure anxiety, enthusiasm, depression and comfort separately, as per the four-factor model. These four factors are the dependent variables used in the statistical analysis. In the present study each item was assessed on a five-point scale: ranging from *never* (1) to *all of the time* (5), because of the availability of comparison studies using the five-point scale. This scale has been used in multiple organisational studies (Stride et al., 2007).

Overall, the model has several key benefits. First, it is job-specific and therefore more likely be related to the occupational causes of pastors' AWB, versus context-free

measures (Gonçalves & Neves, 2011; Van Horn et al., 2004). Second, it has a solid theoretical basis in the well-researched circumplex model of affect (Mielniczuk & Łaguna, 2018; Remington et al., 2000; J. A. Russell, 1980, 2003). Third, the range of feelings covers all four quadrants of the circumplex model. Fourth, it focuses on measuring affect, rather than specific emotions, such as guilt, disgust, or shame. According to Warr (1990) the measure is designed to be complementary to other measures that cover more differentiated feelings. In the case of the present study, specific emotions will be explored with participants in the intensive phase of the research. Fifth, research indicates a statistically significant relationship between the four factors and turnover intention of employees, which suggests that higher enthusiasm and comfort results in lower turnover intention (Mielniczuk & Łaguna, 2018). Seventh, the measure has previously been used in a study of UK clergy (Stride et al., 2007).

In terms of limitations, the instrument relies heavily on self-report, and some individuals may lack self-awareness of their emotional state (Haybron, 2008). Therefore, not all responses will be totally valid and accurate. The instrument also measures feelings over the *past few weeks*. This time frame may result in recall errors, and may get mixed up with cognitive evaluations (Berlin & Fors Connolly, 2019). However, self-report measures of AWB can still be informative regarding people's affective states as they capture experiences that are important to the individual (Diener & Suh, 1997). Therefore, the benefits of using Warr's measure are deemed to outweigh the limitations of self-report measures.

Francis Burnout Inventory

The second instrument utilised in the survey was the 'Francis Burnout Inventory' (FBI) (Francis et al., 2005). The FBI is a conceptualisation of burnout in terms of two constructs: emotional exhaustion and satisfaction in ministry. The instrument consists of two 11-item scales, consisting of the Scale of Emotional Exhaustion in Ministry (SEEM), and the Satisfaction in Ministry Scale (SIMS). Both scales show high internal consistency reliability (Cronbach's alpha for both scales = 0.84)(Francis et al., 2005).

The model was developed as an alternative to the Maslach Burnout Inventory (MBI) which is the most commonly accepted instrument to measure burnout (Maslach et al.,

1996). The MBI has three components that are described as sequential: emotional exhaustion leads to depersonalisation, and depersonalisation leads to a diminished sense of personal accomplishment. As an alternative to the MBI, the FBI was developed to measure burnout in the pastoral profession. The author of the model states that the model is based on Bradburn's theory of balanced affect (Bradburn, 1969), "a model of burnout according to which negative affect (emotional exhaustion) is offset by positive affect (satisfaction in ministry)" (Francis, Laycock, & Brewster, 2017, p. 1). According to this model it is reasonable for individual pastors to experience, at one and the same time, high levels of positive affect (PA) and negative affect (NA), as they are not opposite poles of a single continuum, but independent psychological phenomena (Francis et al., 2005).

The balanced affect model of burnout has a number of strengths. First, as Village et al., (2018) describe:

> The strength of the model is that it generates theories about how the problems of poor work-related psychological health or burnout among clergy may be addressed in terms of remedial and preventative strategies. Even when it may not be possible to reduce the causes of emotional exhaustion in ministry, it may be possible to explore ways of compensating for high levels of emotional exhaustion by maximising strategies for enhancing the sense of satisfaction in ministry (Village et al., 2018, p. 94).

Second, the SIMS correlates strongly with the MBI personal accomplishment factor (Pegram, 2015; K. J. Randall, 2013a). Therefore, the SIMS can be used as a measure of job satisfaction, which was another potential cause of AWB identified in the literature review where there is a dearth of research (see 3.5). Third, it is particularly relevant to the pastoral profession and has been used in multiple studies (Francis & Crea, 2015). Fourth, it has been shown to have a statistically significant relationship with consideration to leave the ministry (K. J. Randall, 2013b).

In terms of limitations, the SIMS has been criticised for not being a unidimensional scale as it comprises of the dimensions of personal accomplishment and ministry satisfaction (M. H. Miner et al., 2010). However, there are numerous studies that present the scale properties of the SIMS which demonstrate item homogeneity and

good properties of internal consistency reliability (Francis et al., 2012; Francis, Laycock, & Crea, 2017). This would indicate the SIMS is a unidimensional scale.

The literature review also identified that there is currently no published research on the relationship between burnout and AWB for pastors. In light of this, it is considered useful to explore the relationship between the SIMS, SEEM and Warr's Affective Well-being Scale for what this might reveal in terms of potential causal factors and outcomes of AWB. This instrument is not a clinical scale and was not used for clinical purposes. The SIMS and SEEM were defined as independent variables for the purpose of statistical analysis.

Trait Emotional Intelligence

As described in the literature review, trait EI is a conceptualisation of emotional intelligence as a set of distinct personality traits (e.g., empathy, assertiveness), concerned with emotion-related self-perceptions and dispositions, that determine the way people behave in emotional situations (Bar-On, 2006; Petrides & Furnham, 2003; Schutte et al., 2009). Measurement is via a self-assessment of an individual's typical emotional behaviour (Siegling et al., 2015).

The inclusion of a trait EI measure is considered to be highly relevant as a potential cause of AWB. In this regard, as described in the literature review, trait EI has been found to moderate the impact of stress on mood change, and "predict" the use of adaptive emotion focused coping strategies, especially in relation to managing stress. Additionally, high trait EI individuals are able to regulate their emotions more effectively than low trait EI individuals. There is, however, a dearth of studies involving trait EI and pastors, and therefore further research is required to validate these findings amongst the pastoral population.

Trait Emotional Intelligence was assessed using the Trait Emotional Intelligence Questionnaire Short Form (TEIQue-SF). This instrument contains 30 items that measure global trait EI and four factors. The four factors are: *well-being* (e.g., "I feel that I have a number of good qualities"), *self-control* (e.g., "I usually find it difficult to regulate my emotions"), *emotionality* (e.g., "Expressing my emotions with words is not a problem for me"), and *sociability* (e.g., "I'm usually able to influence the way other

people feel”). The four factors are combined to create the composite (global) emotional intelligence score. Items are scored on a scale from *completely disagree* (1) to *completely agree* (7). (Petrides, 2009).

The scale has good internal consistency for the global EI score, although the four factors tend to have lower internal consistencies. For example, in a study involving 2 samples, Cronbach’s alpha values were .88 and .87 for global trait EI, .86 and .86 for Well-being, .67 and .77 for Self-Control, .69 and .68 for Emotionality, and .73 and .72 for Sociability (Siegling et al., 2015). The Global EI score and the four factors–well-being, self-control, emotionality, and sociability–-were defined as independent variables for the purpose of statistical analysis.

The TEIQue has several potential limitations. First, it includes a well-being subscale that makes correlations with well-being outcomes nearly inevitable (Zeidner et al., 2012). This criticism has some merit and should be kept in mind when interpreting results. However, studies have demonstrated that the well-being subscale has incremental validity related to health-based criteria, such as depression and somatic well-being, over and above the Big Five personality factors, and emotion regulation strategies (Andrei, Siegling, et al., 2016; Siegling et al., 2015). Second, the Sociability and Emotionality subscales fail to demonstrate unique predictive capacity in relation to health-related criteria. However, Andrei et al. (2016) rightly argue that if excluded, the construct becomes exclusively intrapersonal, as Sociability and Emotionality relate to interpersonal experiences. Third, as a self-assessment of emotional intelligence, it is open to bias towards socially desirable responding, where an individual overstates or understates their level of competency, and someone who is emotionally unintelligent, would also likely lack awareness of their emotional strengths and weaknesses (Zeidner et al., 2009). Fourth, the TEIQue-SF has been used in only two other studies involving pastors employing relatively small sample sizes, therefore limiting comparison ability (Carrington, 2015; Kompelien, 2018).

However, despite these limitations, the TEIQue-SF was chosen for this study as it has demonstrated strong predictive ability (across multiple psychological criteria) over and above the Big Five (Andrei, Siegling, et al., 2016; Siegling et al., 2015). The measure has

also been used in two overseas studies of pastors (Carrington, 2015; Kompelien, 2018). This instrument is not a clinical scale and was not used for clinical purposes.

Unhealthy dependency/addiction

In addition to the psychometric instruments, two questions were asked concerning pastors' experience of unhealthy dependency/addiction as a potential outcome of poor AWB. This was considered important as other studies report that 1 in 5 pastors admit to struggling with an addiction (Barna, 2017).

Question-order effects

In a survey that incorporates multiple psychometric instruments, careful consideration needs to be given to question-order effects (Stone & Mackie, 2013). For example, studies have shown that asking unpleasant emotional related questions first, produces lower scores on some positive emotional items. Careful survey design has the potential to minimise this effect. For example, there is some evidence that including buffer or transition questions, may eliminate the item-order effect (Deaton, 2012). Question-order effects were addressed through using demographic questions to provide a buffer between the three psychometric instruments.

Response bias

When using constructs that differ in terms of their favourableness (e.g., PA and NA), social desirability, bias can become an issue. When measuring AWB, response biases may results in people responding positively to questions related to PA, with people less willing to acknowledge feelings of NA (Gotlib & Meyer, 1986). One way this potential bias was addressed was by ensuring the national survey was anonymous. Another way is that in the introduction to the survey, an assurance was given to respondents that there are no right or wrong answers, and therefore an encouragement to answer the questions as honestly as they could.

4.6.4 Data-analysis

Data from this study was collected via the online survey site Qualtrics and then exported directly into SPSS® Version 25 for analysis.

Analysis approach

The first step in the data analysis, required providing a description of the sample. This was followed by quantifying the state of NZ Baptist pastors' AWB through analysis of Warr's (1990) Job Related Affective Well-being Scale. Consistent with the PA dimensions of comfort and enthusiasm being negatively inter-correlated with the NA dimensions of anxiety and depression, it is expected that if pastors experience high levels of PA, they will experience low levels of NA. The next step involved analysing the survey data to identify whether there were any statistically significant differences in pastors' AWB, based on demographic and work-related factors. These differences were considered to be demi-regularities which are evidence of events (in the actual domain) and potential causal mechanisms (in the real domain). This was followed by identifying if there were any statistically significant correlations between the burnout and emotional intelligence psychometric instruments, and the AWB measure. Again, these relationships are considered to be demi-regularities which are evidence of potential events and causal mechanisms. The final step in the analysis was to statistically analyse the relationships between having an unhealthy dependence/addiction and AWB outcomes.

In light of the social world being an open system, the value of statistical analysis for the critical realist is debatable. However, as long as statistical evidence of possible causes is not conflated with explanation, there is no reason why statistical analysis cannot be used by the critical realist (D. Porpora, 2005; Ron, 2002). As Naess (2004) argues:

> Thus, although multivariate analyses cannot themselves establish that causality exists, they can be used in an exploratory way, revealing patterns and relationships that might be a result of causal influences. And they may be used as (part of) the evidence for theoretically founded causal relationships rather than being explanatory tools (p 151).

In light of this, any potential causes will need to be validated and explained through the analysis of the other data gathered through this research. Included are the intensive (qualitative) data, existing literature, and the theological findings of this study.

Data Preparation and Adjustments

Checks were made on missing data and outliers. Missing data were addressed according to guidelines provided by the creators of the various psychometric instruments. For example, for the TEIQue-SF, any missing values can be replaced with the middle value 4, except where more than 15% of values are missing. There were no outliers that needed adjusting.

Reliability

The internal consistency reliability of the study measures was tested by calculating Cronbach's alpha. According to DeVellis (2017) a .65 threshold is acceptable. Based on this guideline, overall alphas of every scale were acceptable. The alphas for each scale are as follows; SIMS, $\alpha = .78$; SEEM $\alpha = .85$; Anxiety, $\alpha = .76$; Comfort $\alpha = .79$; Depression, $\alpha = .81$; Enthusiasm $\alpha = .83$; Trait Global EI, $\alpha = .86$; Wellbeing $\alpha = .75$; Self-Control, $\alpha = .65$; Emotionality $\alpha = .71$; Sociability, $\alpha =.68$.

Common Method Bias

Common method bias (CMB) occurs when the measurement method introduces a bias that causes variations in responses, rather than being a true reflection of the construct itself. In the present study, using a single online survey, containing three psychometric instruments that measure both independent and dependent data, may cause bias in responses. If bias is present, the researcher's conclusions may be invalid. Harman's Single Factor Test was conducted to determine if there was Common method bias (CMB). Factor analysis involved all 64 items from the three psychometric instruments. The maximum variance that was explained by a single factor was 22.1%. Therefore, this data set did not suffer from CMB because the variance explained by a single factor is less than 50%.

Assessing normality of distribution

Normality of distribution for variables was assessed by inspecting the shape of the distributions using histograms and observing the values for skewness and kurtosis. The findings showed that the majority of scales were negatively skewed, and nearly half of the scales showed a positive kurtosis with a heavy-tailed distribution. Therefore, it was determined that the data was not normally distributed, and non-parametric statistical tests needed to be employed. Transforming the data to make it appear normal was

considered. However, this approach was rejected as "a change in the scale of the variables…can often obfuscate interpretation" (Pek et al., 2018). Furthermore, non-parametric statistical tests were deemed perfectly acceptable for the desired analysis.

Statistical tests employed

Mann Whitney U Tests were used to test the hypothesis that two groups of different entities would differ from each other based on some variable. Kruskal Wallace Tests were used to compare the means of three or more independent groups. To determine which groups were statistically significant from one another, follow up Mann-Whitney U tests were conducted between pairs of groups. To control for Type 1 errors, a Bonferroni adjustment was applied to the alpha values. This involved dividing the alpha level of .05 by the number of tests used and using the revised alpha level as the criteria for determining significance. If 3 groups were used, then the alpha is .05/3 = .017 which means a stricter alpha level. Spearman Correlations were used to determine the strength of relationship between psychometric instruments.

An alpha level of .05 was used for significance levels for all statistical analyses and effect size was determined using Cohen (1988) criteria of r =.1 to .29 = small effect, r = .3 to .49 = medium effect, r = .5 to 1.0 = large effect.

4.7 Research Methods: In-depth interviews

The intensive research sought to continue the search for demi-regularities that may be indicative of potential causal mechanisms that produce pastors' AWB.

4.7.1 Sampling method

Participants in the interviews were recruited using a mix of purposive and theoretical sampling (Fletcher, 2013). Purposive sampling involves selecting participants best suited to answer the research questions (Maxwell, 2012), and provide experiences that are relevant to the research questions of this study (Bryman, 2016).

The specific purposive sampling strategy employed was maximum variation sampling (Given, 2008). This approach is consistent with a theory-driven process "designed to test the contexts that are hypothesised to matter" (Manzano, 2016, p. 8). It involved the search for individuals that were not only demographically diverse, but who had experienced the emotional challenges of pastoral ministry and had 'a story to tell.'

Demographic sample criteria included a range of pastoral roles (i.e., Senior, Sole, Associate, Youth, Family) to reflect the unique and common experiences of each role in relation to AWB, and diversity of age, gender, and length of time in ministry.

Theoretical sampling has been used successfully in CR studies (Fletcher, 2017; Hoddy, 2019). In theoretical sampling, data is collected in order to generate theory. The analyst jointly collects, codes, and analyses data, and carries on collecting data until theoretical saturation is reached; where new data no longer suggests new theoretical insights (Bryman, 2016). It was anticipated that 15-20 pastors would be needed to be recruited for in-depth interviews to reach theoretical saturation. In practice, after 17 interviews were conducted, it was deemed that theoretical saturation had been reached.

4.7.2 Participants

Participants were recruited through contacts made with pastors through the extensive phase of the research. Additionally, participants were recruited following recommendations from Baptist Leaders who are familiar with the contexts of individual pastors. The benefit of this approach was that pastors could be recruited who were deemed to have relevant experience to best answer the research questions; namely pastors who had experienced a significant event (or period) in their role as a pastor where they felt their AWB was low (i.e., they felt a significant level of NA versus PA).

4.7.3 Data-Collection

CR and data collection

To help determine analysis techniques that are consistent with CR, it is helpful to consider what is distinctive about a CR approach to the design, conduction, and analysis of social research interviews. To answer this question, it is helpful to contrast positivist and constructivist approaches to interviews.

On one hand, a positivist approach is that the “dialogical process of interviewing must be tightly controlled, using a uniform structure and standardized questions posed by neutral interviewers, as this is the only way in which to elicit unbiased and replicable responses (C. Smith & Elger, 2012, p. 6). The purpose is to look for law-like

generalisations about social phenomena. On the other hand, a constructivist approach to interviews seeks the mutual construction of meanings within interviews. The aim is to "gain access to informants' subjective understanding of events, social relations, and social contexts" (C. Smith & Elger, 2012, p. 6).

In seeking to bridge the positivist/constructivist approaches, CR recognises the significance of meaning construction among human actors, while also recognising that social action takes place in the context of pre-existing social relations and structures– which constrain and facilitate actions. Therefore, interviews are used "to appreciate the interpretations of their informants and to analyse the social contexts, constraints and resources within which those informants act" (C. Smith & Elger, 2012, p. 6). Interviews also provide access "to richly textured accounts of events, experiences and underlying conditions or processes, which represent different facets of a complex and multi-layered social reality" (C. Smith & Elger, 2012, p. 14).

According to Hoddy (2019), the movement towards causal explanations involving a complex social reality involves:

> A theory-building process akin to detective work: the CR researcher begins with the experienced results of something, such as a social problem, and then works backwards in an attempt to explain why it is the case, or what must have caused it to happen. This mode of inference is referred to as 'abduction' or 'retroduction' and involves abstracting from empirical data about our concrete phenomenon whilst drawing on insights from pre-existing knowledge and experiences of the same phenomenon elsewhere (p. 113).

In light of this process, CR interviewing needs to be *theory driven*. This acknowledges that while people may be knowledgeable about the reasons for their conduct, they may lack awareness of the underlying structural conditions that influence their behaviour. On the other hand, the interviewer is trying to construct explanations of social activity that include hypothesis about their subject's reasons for action within a wider model of their causes and consequences. Therefore, the subject matter of the interview needs to be the researcher's theory, as well as the informants' experience. The interviewer takes the role of expert regarding the wider causes and contexts of behaviour, the interviewee provides expertise in helping explain their thinking regarding his/her choices of action. The interviewer plays an active role in presenting

theory to the interviewee which they can accept, reject, or reflect on and refine (Pawson, R., 1996; Pawson & Tilley, 1997).

In the present study, the researcher, as a former Baptist Pastor, already has a degree of familiarity with the pastoral community. Additionally, consistent with a CR mode of enquiry, "existing concepts, arguments, [and] empirical studies…were examined before data collection" (Hoddy, 2019, p. 116) through the literature review, and were continued to be examined over all stages of the research process. The review of literature revealed multiple existing causal theories that pointed to potential causal mechanisms of pastors' AWB. Why then conduct further research? As has already been established in the literature review, from a positivist perspective the majority of existing extensive research studies are cross-sectional and therefore cannot establish causality. Furthermore, existing intensive studies are lacking in explanation for how various causal mechanisms produce pastors' AWB.

While it is acknowledged that research informed by CR is usually exploratory, in the present study a more deductive approach was deemed appropriate. The interchange between interviewer and interviewee was therefore informed by existing AWB theory which helped guide questions, frame answers, and suggest probes, to enhance the depth, texture and complexity of the accounts being developed. The interviewer probed for details and implications, raised queries about inconsistencies, and tested various theories for relevance.

The challenge of this approach is the risk of biasing responses, alienating informants, and the interviewer taking too strong a didactic approach (Hoddy, 2019); thereby not allowing room for the development of any new theory. This researcher acknowledges that existing theories may not necessarily reflect reality accurately and therefore it is important to treat theoretical knowledge as provisional only. While it gives shape to the research process, it does not ultimately determine outcomes. For this researcher, existing theory is heuristic in helping shed light on the research phenomenon of AWB (Hoddy, 2019; Udo, 2005). Using initial theories as a starting point can help facilitate "a deeper analysis that can support, elaborate, or deny that theory to help build a new and more accurate explanation of reality" (Fletcher, 2017, p. 184).

Data collection process overview

The process of data collection was as follows (Figure 2). Existing AWB theories were identified through a literature review. Then a questionnaire was developed (see Appendix K) that gave respondents the opportunity to share their experiences of AWB, while also testing existing theory (through prompts). Accordingly, prior to the interview, participants were asked to reflect on two specific work-related experiences so they could come prepared to share these in the interview. The first was a significant event (or period) in their role as a pastor where they felt their AWB was low (i.e., they felt a significant level of NA versus PA). The second was a work-related event where they recognised that they lacked emotional intelligence in the way they responded to a person or situation. Through the first experience I explored a range of potential causes of AWB, and through the second I specifically explored whether emotional intelligence was a cause of AWB, and what had contributed to the development of their emotional intelligence. Finally, participants were interviewed using a semi-structured interview approach.

Figure 2: Data collection process from literature review to conducting interviews

The following describes in more detail how an interview guide was developed, and how the interviews were conducted.

Interview Guide Structure

The interview guide was designed to help respondents to reflect upon and articulate their experiences of AWB and to explore existing AWB theories with participants.

There were five sections to the interview:

1. Background information about the participant.
2. Participants' beliefs regarding emotion.
3. Participants' experience of AWB.
4. Participants' experience of trait emotional intelligence.
5. Participants' perspectives on remaining emotionally healthy.

In CR, the stories of the interviewees help refine the hypotheses or discard them (Manzano, 2016). Of particular interest was to explore how pastors move from a period of low AWB to positive AWB in order to understand the causal relationships at work (Bygstad, 2010). However, in contrast "to phenomenological approaches, the researcher also sought participants theories and beliefs; not just their stories" (Oliver, 2012, p. 381). Existing empirical studies indicated that pastors may lack self-awareness of their AWB. Therefore, after allowing for an unprompted response, the interviewer prompted participants in order to text explanatory AWB theories:

- "Have you considered…?"
- "Have you experienced…?"
- "What role, if any, does 'X' contribute to your experience of AWB?"
- "What do you mean by that?'
- "Could you say some more about that?"

The interview guide was pre-tested with two pastors who are acquaintances of the researcher. The familiarity with these pastors helped facilitate honest and useful feedback on the guide. The pilot interviews were excluded from the final results due to this relationship (Fletcher, 2013).

Semi-structured interviews

Participants were interviewed using a semi-structured interview approach (Boeije, 2010; Fletcher, 2017; Hoddy, 2019). According to Manzano (2016), realist interviews are generally semi-structured, "acting as instruments to draw out the propositions of the general inquiry" (p. 12). Semi-structured interviews were considered the best way to gain the information needed through providing consistency of the questions asked, while enabling freedom to expand on questions that may yield new insights into the causal mechanisms of AWB (DiCicco-Bloom & Crabtree, 2006; Fletcher, 2017).

To address the risk of taking too strong a didactic approach, space was given for participants to raise and discuss issues that might be important to them (Hoddy, 2019). This was achieved through the use of open-ended questions and allowing for unprompted answers, before exploring the relevance of specific theories through prompts. Hsieh and Shannon (2005) have highlighted how using probing questions can

bias respondents to answer in a way that pleases the researcher. To mitigate this issue, I gave respondents the opportunity to affirm or reject my interpretations of their experiences. Accordingly, I would listen to pastors' stories and then reflect back to them my interpretation of their experiences, followed by a statement such as "is that an accurate summary?" On numerous occasions the response was affirming, but other times the response involved some correction or clarification of my summary (e.g. "No, I wouldn't say that, but I would say…" or "No, I don't think that's been an issue for me").

Also consistent with a CR approach, interview questions were modified over the course of data collection as it became apparent as to which interview questions were most relevant to answer the research questions (Hoddy, 2019), and to explore unexpected (not previously hypothesised) mechanisms.

4.7.4 Interview Data Analysis

Data analysis of the interviews sought to identify the demi-regularities that are evidence of the structures, causal mechanisms, contextual conditions, and events that produce pastors' AWB according to CR's stratification of reality (Danermark et al., 2019). This consisted of a multi-step process as seen in Figure 3 below.

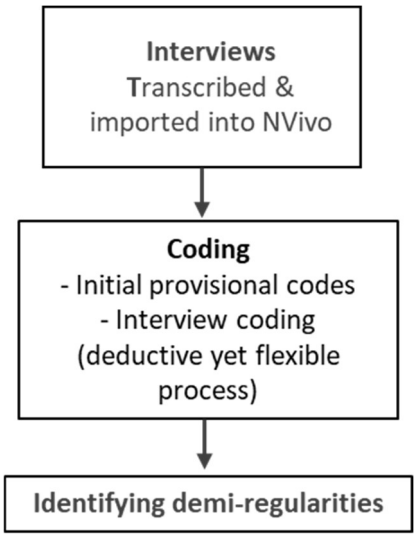

Figure 3: Interview data analysis process

The following describes the interview data analysis process in depth.

Transcription

As soon as possible after an interview, the interview was transcribed verbatim. Interviews that were conducted "face to face" were initially transcribed via Trint A.I. software. Similarly, for interviews conducted via Zoom video conferencing, I initially used a Zoom transcribing feature. However, as I found that neither transcription of these methods was very accurate, I listened to all of the interview audio recordings and edited the software generated transcripts line by line, word by word. This helped me gain a firm grasp/understanding of the data.

Repetitive words were edited out, but only when I judged it would not alter the meaning. Punctuation was added to try and capture tone of voice (e.g., exclamation marks). Words were also added to capture interviewees' body language (e.g., laughter, tears), especially if the interviewee had a dry sense of humour. When requested transcribed interviews were returned to participants to provide them the opportunity to check for accuracy (this was required by the Auckland University of Technology Ethics Committee).

Interviews were imported into NVivo for analysis. NVivo supports a wide range of methodologies including case studies and enables a researcher to demonstrate the integrity of data gathering and analysis (Given, 2008). It is acknowledged that using a computer-assisted program might dictate the structure of the analysis (Corbin & Strauss, 2015), however the power and flexibility of NVivo to identify relationships within the data outweighs the potential disadvantages.

Coding

Data coding involved a *deductive yet flexible* coding process, drawing on existing theory and literature (Danermark et al., 2019; Fletcher, 2017; Hsieh & Shannon, 2005). This was because numerous theories already existed which need to be validated, modified, or discarded. A deductive approach was considered appropriate as "CR aims to find the best explanation of reality through engagement with existing (fallible) theories about that reality" (Fletcher, 2017, p. 186).

Accordingly, an initial list of provisional codes was developed (the *codebook*), based on existing AWB theories, identified through the literature review. Gibbs (2018) refers to this as "a *priori* coding" (p. 61). For example, two codes were created that related to a pastor's identity, identity differentiated from the role and identity tied to the role. In total, the initial codebook consisted of 29 deductive codes.

One of the challenges to approaching coding using existing theories, is that the researcher can approach the data with a strong bias that results in finding "evidence that is supportive rather than non-supportive of a theory" (Hsieh & Shannon, 2005). Therefore, to avoid the provisional codes acting as 'blinders' during the coding process, I intentionally looked for data that did not fit the initial findings from the literature review, rather than only seeking information that supports existing theory (Fletcher, 2017). Accordingly, as the analysis progressed, the description of codes were changed, some codes were eliminated, and new codes were created for text that didn't fit with the initial coding scheme (Fletcher, 2017).

An example of eliminating a provisional code is the code I initially called the "CEO/pastoring tension." This code was based on the theory that the "corporatisation of the church" has led to a tension between the pastor being expected to fulfil the role of a CEO, versus the traditional role of pastorally caring for members of the congregation. However, this tension was never referred to by pastors unprompted, and only resonated with two pastors when prompted. An example of a new code was "knowing or reaffirming the Call of God to be a pastor." This was created because many pastors mentioned the significance of the "pastoral call" in relation to their well-being. However, as this did not feature strongly in the literature review as a theory, it was not part of my initial provisional coding framework. A final example of changing a code description is that of "identity differentiated from the role" became "identity in Christ." This is an example of progressing from a general description to a specific description based on pastors' verbatim comments.

As a result of coding the interview, the number of codes expanded to 245. This reflects "the flexibility of the deductive coding process" (Fletcher, 2017, p. 186). For example, the two provisional codes relating to identity theories became 9 codes. See

Table 1 for an example of how I progressed from provisional codes, to interview coding, to identifying demi-regularities.

Table 1: Progression from provisional codes to identification of demi-regularities in relation to identity related theories

Provisional codes	**Interview Coding**	**Identification of Demi-regularities**	**Key words, verbatim comments from the data**
Identity differentiated from the role	Identity in Christ (Identity in being a Child of God)	Differentiating between the pastoral role and identity in Christ	Identity in being a Child of God, self-worth. "Just having something so you don't get your identity in just being a pastor, you get your identity in being a child of God" (Rebekah).
	Doing pastoral work from the right motivations (Loving self, loving God)	(no demi-regularity as less than 4 sources)	
Identity tied to the role	Level of self-esteem (Feels inadequate in pastoral role).	External expectations of a pastor's performance challenge self-esteem	Performance. Expectations. Self-esteem. Pressure. Size of church and growth. "If your numbers are declining and not growing, then what does it say about you as a pastor? Because the expectation is that churches will grow" (Elijah)
	Looking for approval (Wanting parents to be proud of him/her and their achievements as a pastor)	Pastors' pre-existing "performance narratives" drive them to perform	Performance driven. Self-worth. "I want everybody to be pleased with me" (Aaron) "If I fail at something then I am a failure" (Deborah) "What people think of me matters" (Samuel).
	People pleasing (Wanting congregation to like him/her)		
	Performance driven (being driven to perform)		
	Wanting to feel worthy (Needing to hear God's affirmation)		
	Influence of family and childhood experiences in establishing performance narratives		
	Identity differentiated from other pastors (not comparing yourself to other pastors)	(no demi-regularity as less than 4 sources)	

Identifying demi-regularities

Identifying demi-regularities relates to sub-question 1, "What are the common patterns and distinguishing features (demi-regularities) of NZ Baptist Pastors' affective well-being?" Several criteria were used to identify a demi-regularity. First, I reviewed the code descriptions to ensure they accurately reflected pastors' verbatim comments. In some cases, this involved changing descriptions and adding and deleting verbatim comments. Second, I reviewed the codes that related to existing theory, such as identity theories, to see if there were any common factors among them. For example, I recognised that the common factor of four of the identity related codes was that pastors had pre-existing "performance narratives" that they brought into pastoral ministry. These narratives drove them to "perform" in pastoral ministry. Hence, I called the demi-regularity "Pastors' pre-existing performance narratives drive them to perform" (see **Error! Reference source not found.**). Third, the number of sources and data extracts helped confirm the presence of a demi-regularity. Here, I determined that a demi-regularity needed to be evident in at least 4 out of the 17 interviews. This was because I found that with anything less than 4 sources there was insufficient data to draw meaningful conclusions. While 4 sources may appear to be a relatively low number, a demi-regularity by very nature does not need to be evident in a majority of sources. This is because, as previously stated, in open systems, such as the workplace, there are no law-like regularities because of the unpredictability of human agency. However, as will be evident in chapter six, the majority of the demi-regularities I identified are evidenced in more than 4 sources. This gave me confidence in the analytical process I was utilising.

4.8 Abduction and retroduction theorising process

Following the identification of demi-regularities from analysis of the extensive and intensive data, I engaged in the theorising process of abduction and retroduction to identify the structures, causal mechanisms, contextual conditions, and events that produce pastors' AWB according to CR's stratification of reality as illustrated in Figure 4 below.

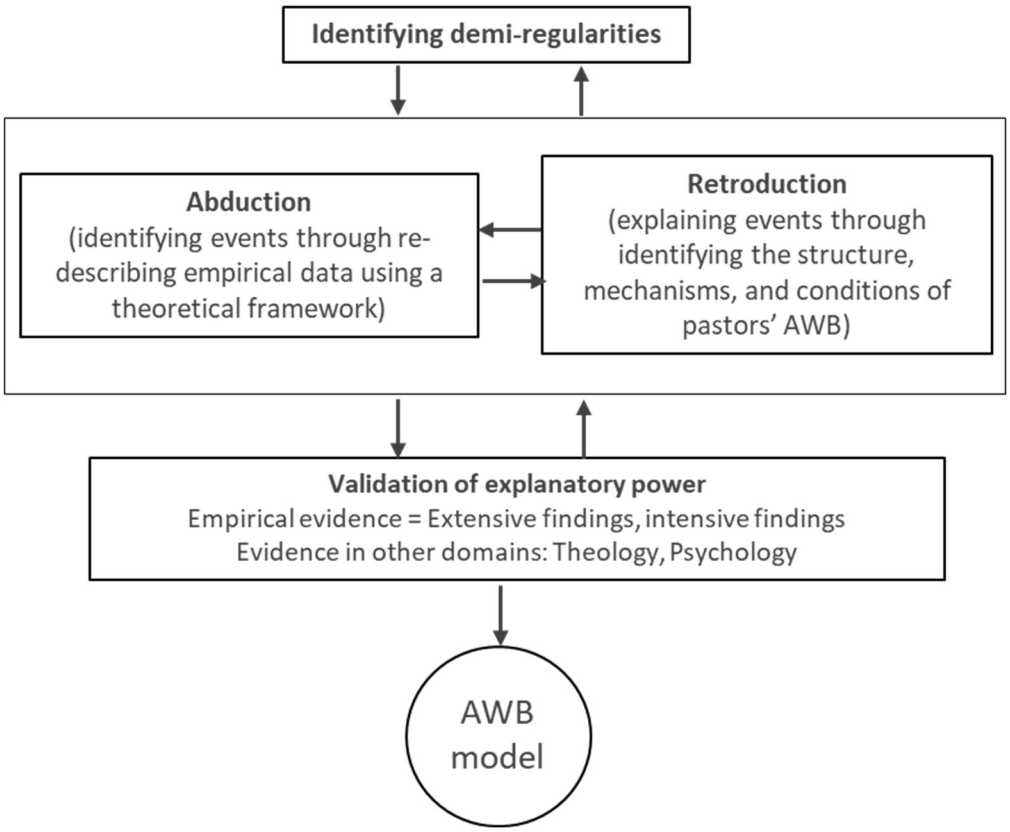

Figure 4: Abduction and retroduction data analysis process

To avoid the impression that data analysis was a simple linear process, I have utilised up and down arrows to link parts of the data analysis process. These arrows represent the non-linear "back and forth" process "from the empirical to the real to identify causal mechanisms that drive the empirical to manifest" (Peter & Soon-Chean Park, 2018, p. 65). The outcome of the analysis was the development of an AWB model (see Chapter 8).

4.8.1 Abduction – Theoretical re-description

The process of *abduction* involves re-describing empirical data using theoretical concepts in order to identify the events that give rise to the observed demi-regularities (Bygstad et al., 2016; Danermark et al., 2019; Fletcher, 2017; O'Mahoney & Vincent, 2014). The identification of events seeks to answer sub-question 2, "What are the events that produce NZ Baptist Pastors' affective well-being?"

According to critical realist (CR) theory, Baptist pastors' experiences in the empirical domain are generated by events in the *actual domain*. These events may not be readily observable, and therefore may be different from what pastors perceive as being

causes. For example, while I had evidence that identity related issues were a cause of pastors' AWB, I was still looking for an overarching conceptual framework that could explain the sequence of causation. I therefore considered multiple conceptual frameworks including conflict theories (Patterson, 2002; Rahim, 2001), various well-being theories (Cummins, 2018; Diener & Ryan, 2009; Dodge et al., 2012), and emotion causation and regulation theory (Moors, 2009; Rottenberg & Gross, 2003). For example, in relation to conflict theories I explored how a typology of conflict, and pastors' conflict management styles could explain the events that give rise to the observed demi-regularities (see 7.6.1).

However, while conflict (and other theories) could all in part explain the sequence of causation, I kept returning to the appraisal theory of emotion causation, and to emotion regulation theory as the most plausible explanation for pastors' AWB experiences. There were three reasons for this. First, from a Christological anthropological perspective these theories provide insight into the causes of humanity's affective experience depicted in Scripture (see Chapter 2). Second, as I analysed individual pastors' experiences, these theories also provided a plausible explanation for all the demi-regularities identified in the intensive findings. Third, these theories provided an over-arching theoretical framework that was universal in nature, and as such could also provide a plausible explanation for the demi-regularities identified in the extensive findings. This analysis is presented in chapter seven. As far as I am aware, this interpretive approach is unique amongst studies of pastors' well-being. Having adopted the conceptual framework of appraisal theory and emotional regulation theory, I could then engage in the next stage of theoretical analysis.

4.8.2 Retroduction

Retroduction is a theorising process described as a "mode of inference in which events are explained by postulating (and identifying) mechanisms which are capable of producing them" (Sayer, 2010, p. 72). This involves moving back and forth between the empirical, actual, and real levels of reality, thinking of several possible explanations for what might cause events at the actual level, which then give rise to the demi-regularities identified in the empirical level of reality. The aim is to eventually arrive at a plausible explanation for what produces pastors' AWB. Accordingly, empirical data

(i.e., the demi-regularities) are interpreted in terms of CR's ontological view of the real domain consisting of social structures, mechanisms, and contextual conditions. Therefore, the retroductive process sought to answer research sub-questions 3 and 4:

3. What is the social structure and accompanying causal mechanisms that influence NZ Baptist Pastors' affective well-being, and how do the mechanisms operate?
4. What are the underlying contextual conditions that enable and constrain the causal mechanisms?

To undertake this analysis, I used several tools:

1. NVivo. Within NVivo I tried to identify which demi-regularities related to structure, mechanisms and contexts. However, I abandoned this approach as I found it was not flexible enough to test the validity of multiple theories that drives the retroductive theorising process. Nor was it flexible enough to determine how the causal mechanisms and contextual conditions interrelated.
2. Microsoft Excel. I created a spreadsheet with the CR headings of structure, mechanisms, contexts, events, and outcomes. I then attempted to populate the table based on individual pastor's AWB experiences. Starting with the outcomes and events, I then sought to identify the structures, mechanisms and contexts that produced the events and outcomes. I did this by interpreting the demi-regularities I had previously identified through various psychological theories and through a theological lens. I found the spreadsheet an effective way to identify connections between each dimension of reality. As more pastors' AWB experiences were analysed, the knowledge of each dimension of reality was able to be further refined.
3. Microsoft PowerPoint. I created flowcharts in PowerPoint that helped me visualise how the mechanisms and contextual conditions interacted with events and produced outcomes.
4. Paper based notes. At one stage I wrote individual mechanisms and contextual conditions on separate pieces of paper and laid then out on a large table. I then physically tried different combinations of these mechanisms and contexts to see if I could make new connections between them.

An example of how I used the theorising process of retroduction in relation to the identity related causes of AWB is as follows. First, I interpreted the three demi-regularities I had identified through the conceptual framework of appraisal theory and emotional regulation theory, as well as self-esteem/self-worth theory, and the theological concept of one's identity being founded in Christ. I determined that the two demi-regularities that related to a pastor's performance in the role were evidence of one causal mechanism which I have described as:

> Performance expectations can be appraised as a threat to a pastor's self-esteem/self-worth producing negative affect.

According to appraisal theory, we constantly assess our environment for threats and benefits to our well-being. In this case, I determined that pastors were appraising expectations regarding their performance in the role as a threat to their self-esteem/self-worth, which resulted in being detrimental to their AWB. The reason for this is that they were interpreting their performance through pre-existing unhealthy "performance narratives" that were often established in childhood (Miller-Clarkson, 2013). An example is Deborah's comments that "if I fail at something then I am a failure." In Deborah's case the subjective feelings associated with failure included anxiety and hopelessness. This resulted in a desire to resign from ministry. Once I had identified the mechanism, I then determined that the object stimulus of these performance expectations was "stakeholder expectations." These included expectations from congregations and the wider Baptist movement. These expectations formed part of the structure of pastors' AWB.

I then interpreted the demi-regularity "identity in Christ" as a contextual condition that either enabled or hindered the power of performance expectations to negatively impact a pastor's AWB. I named this condition:

> The ability to differentiate between the pastoral role and identity in Christ (addressing performance narratives).

This condition links the biblical principle of renewing the mind to transform unhealthy patterns of thinking such as role performance narratives, as part of the journey of rooting our identity in Christ. As I continued in this way to identify potential mechanisms and conditions, I constantly sought to validate their explanatory power.

4.8.3 Validation of explanatory power

According to Oliver (2012), CR "allows the theorising to go beyond what is immediately knowable but maintains an obligation to test that theorising in the crucible of real-world experience and against competing theories" (p. 375). To achieve this end, several tests may be applied to CR theories:

1. Is there evidence of the social structure, causal mechanisms, contextual conditions, and events in the observed empirical events in the field?
2. Is the identified structure, causal mechanisms, contextual conditions, and events present in other domains? It is logical that similar AWB outcomes for pastors may exist wherever the structure, causal mechanisms, contextual conditions, and events are present, so there should be some evidence of them in other research.

To satisfy the first test above I constantly referred back to the demi-regularities I had previously identified. This has been referred to as a "back and forth" process "from the empirical to the real to identify causal mechanisms that drive the empirical to manifest" (Peter & Soon-Chean Park, 2018, p. 65). In some cases, as I developed and explored theories, I found that they were no longer evident in the initial demi-regularities I identified. In these cases, I went back to the original interviews to see if I could validate the theory. If not, I rejected or modified the theory. To apply the second test, I went back to the literature for evidence of the social structure, causal mechanisms, and contextual conditions I had identified.

Additionally, in light of the importance of critically integrating other disciplines into a theological understanding of human nature, I validated the theories of pastors' AWB through theological reflection on the nature and causes of humanity's AWB from a Christological anthropological perspective. Through this process I refined the definitions of the structure, mechanisms, and contexts that produce the events and outcomes of pastors' AWB.

4.8.4 Developing an AWB model – twists and turns in the journey

The flowcharts that I created in PowerPoint became the basis for an AWB model. The aim was to show all of the significant aspects of pastors' AWB, and how they interrelate (i.e., what causes what) (Gibbs, 2018).

Over the course of a year the model underwent many changes. For example, the structure of pastoral ministry changed to the structure of pastors' AWB. The change occurred as I realised that it was not the general objects of pastoral ministry—factors like congregational diversity and ecclesiology—that I was investigating, but the objects specifically related to pastors' AWB such as belief in God and social relationships. In another twist in the journey, I recognised that the object stimulus of pastors' emotions that I had identified, all negatively contributed to pastors' AWB, elements like conflict, bullying, and pastoral counselling demands. I realised that I needed to include object stimulus that positively influenced pastors' AWB! For example, God, social support, and fulfilling the pastoral call. The final model is presented in chapter eight.

4.9 Ethical considerations

The nature of the research involving the well-being of Baptist pastors, required me to give serious consideration regarding the privacy and safety of participants, and myself as the researcher. The Auckland University of Technology Ethics Committee requires that the Treaty of Waitangi's principles of Partnership, Participation and Protection be upheld as a basis for ethical relationships between researchers and participants. Accordingly, participation in the survey and interviews was voluntary, participants could decline to answer any question, and/or choose to withdraw from the research at any stage. Participants were also given the option to validate interview transcripts and edit any comments. The outcomes of the research were also designed to benefit pastors in future, through the development of an AWB course. Participants were also given the option to receive a summary of the research findings.

To ensure social and cultural sensitivity I discussed the scope and design of the research with numerous stakeholders including Baptist Union staff. In particular, I consulted with Baptist Māori and multicultural inclusion ministries, who provided valuable insights into how to be culturally sensitive to the potential cultural diversity of participants.

Participant information sheets were provided that informed participants about the purpose of the research, process, risks, benefits, and protection of their privacy. Participation in the National survey was entirely voluntary, and participants were assured of anonymity and confidentiality. Consent to use the data was via completion of the survey. All participants in the interviews signed an AUT consent form, agreeing to take part in the research. There were no significant conflicts of interest as the recruitment protocol for the interviews excluded former work colleagues or close friends of the researcher. To protect the privacy of participants, pseudonyms were generated for each person. I created a list of Hebrew boys' and girls' names from a baby name website (*Hebrew Baby Names*, n.d.). The names were randomised and allocated to participants according to gender. A sensitive data safety management protocol was put in place to protect the identity of individuals and ensure the security of the data, both during and after the research was completed.

I was also aware that the nature of the research could raise emotional issues for participants. I therefore encouraged participants to discuss any concerns through their support networks as Baptist pastors, and also offered access to free counselling support. Additionally, a researcher safety protocol was established for any interviews conducted in person. This involved informing my primary supervisor of when and where interviews were taking place and notifying him when an interview as completed.

The research was approved by the Auckland University of Technology Ethics Committee (ref no. 19/73, Appendix A: Ethics approval). There were three minor conditions of approval; 1) A mechanism in the survey was implemented to stop participants proceeding after question one; 2) That the researcher pilots the survey for confirmation of the time it was anticipated it would take for the survey to be completed; 3) To indicate that counselling services that may be available free of charge in regions outside of Auckland. All three conditions were subsequently addressed. There were two subsequent amendments requested by the researcher that were also approved; 1) To undertake interviews with pastors following the survey; 2) To allow video recording of electronic conferences. Further documentation regarding ethics protocols is included in the Appendices.

4.10 Conclusion

This chapter has outlined the research approach, design and methods used to investigate the research questions. The next part of this thesis presents the findings and analysis of the national survey and interviews. Chapter five presents the extensive findings and chapter six the intensive findings.

Chapter 5 Extensive Findings

5.1 Introduction

This chapter presents the analysis of the extensive findings (quantitative data) from a national survey of New Zealand (NZ) Baptist pastors. It will firstly describe the sample of pastors who participated in the national survey. Second, it will describe the state of pastors' affective well-being (AWB) through analysis of Warr's (1990) Job Related Affective Well-being Scale. Third, it will identify the common patterns and distinguishing features (demi-regularities) of NZ Baptist pastors' AWB, research sub-question one. According to CR theory, demi-regularities are defined as "the occasional, but less than universal, actualization of a mechanism or tendency, over a definite region of time-space" (Lawson, 1997, p. 204). They are considered to be evidence of the underlying causes, comprising of social structure, causal mechanisms, contextual conditions, and events, that produce NZ Baptist pastors' AWB.

Accordingly, seven demi-regularities will be described that have been identified through statistical analysis. These demi-regularities relate to the relationship between AWB and demographic and work-related factors, burnout, emotional intelligence, and unhealthy dependence/addiction. The chapter also includes the statistical analysis that did not identify the presence of demi-regularities. It was deemed important to include this analysis as it reveals what did not influence NZ Baptist pastors' AWB in the present study.

5.2 Description of the sample

In this section, I describe the sample of pastors who participated in the national survey including age, gender, ethnicity, marital status, pastoral role, employment status, and number of years in pastoral ministry.

The majority of pastors in the national survey are in the 45-54 age range (27.5%, n = 56), followed by the 55-64 age range (25.5%, n = 52) and the 25-34 age range (15.2%, n = 31). The number and percentage of participants in the national survey by age groups are in Table 2.

Table 2: Key demographics of participants in the national survey

Age	***n* = 204**	**%**
18-24	7	3.4
25-34	31	15.2
35-44	47	23.0
45-54	56	27.5
55-64	52	25.5
65-74	10	4.9
75+	1	0.5
Pastoral Role		
Senior/Sole/Co-pastor	111	54.4
Associate/Assistant	36	17.6
Youth	24	11.8
Children/Family	33	16.2
Number of years in pastoral ministry		
1-5 years	52	25.5
6-10 years	46	22.5
11-15 years	28	13.7
16-20 years	27	13.2
21-25 years	23	11.3
26-30 years	17	8.3
31+ years	11	5.4

Note: *N* = 204

Males represented a larger proportion of the national sample (69.6%, *n* = 142), than females (30.4%, *n* = 62). The Senior/Sole/Co-pastor roles were predominately male (89.2%, *n* = 99), and the Children/Family roles predominately female (90.9%, *n* = 30).

Ethnicity in the national survey was categorised using New Zealand Statistics Standard Output, where participants can mark as many descriptions of ethnicity that they identify with. The majority of participants identified themselves as New Zealand European (84.3%, *n* = 172), resulting in the group being largely homogenous in terms of ethnicity. The next largest groups identified themselves as Māori (3.4%, *n* = 7), and Samoan (2.5%, *n* = 5). The majority of participants in the national survey are married (90.2%, *n* = 184), with 9.8% (*n* = 20) single/separated/divorced or widowed.

The majority of pastors in the national survey are Senior/Sole/Co-pastors (54.4%, *n* = 111) (see Table 2). Senior pastors are defined by the Baptist Union of New Zealand as having other pastoral staff reporting to/through him/her. A Co-pastor situation is where the senior role is shared by two or more pastors. A Sole pastorate is where the pastor is the only staff person in the church. The next largest group were Associate/Assistant pastors (17.6%, *n* = 36). Associate pastors have similar levels of responsibility to the Senior pastor but are not "the boss." Assistant pastors have fewer responsibilities than Associate pastors. The number and percentage of participants by pastoral role are in Table 2.

In terms of employment status, the majority of pastors in the national survey are full time (64.7%, *n* = 132), and in paid employment (91.7%, *n* = 187). A significant number of pastors are bi-vocational (30.4%, *n* = 62); defined as having other employment besides their pastoral role. This is reflective of the numbers of Youth and Children/Family pastors who are employed part-time.

Pastors were asked to select their number of years in pastoral ministry (excluding pastoral training), from pre-determined ranges (e.g., 1-5 years, 6-10 years etc). The largest group are pastors who had only been in pastoral ministry between 1-5 years (25.5%), followed by 6-10 years of service (22.5%). The percentage of pastors still in active ministry decreases as the number of years in ministry increases, as can be seen in Table 2.

Sunday worship attendance is a common indicator used to describe church size. In the national survey, the majority of congregations that pastors serve in are between 100-250 people (43.6%, *n* = 89), followed by congregations of less than 100 people (32.4%, *n* = 66), and congregations of 250+ people (24%, *n* = 49).

5.3 The state of pastors' affective well-being

In the national survey, the instrument used to quantify NZ Baptist pastors' work-related AWB was Warr's (1990) Job Related Affective Well-being Scales. Respondents were asked to describe how often in the past few weeks they had experienced different feelings in the workplace. Each item was assessed on a five-point scale: ranging from "all of the time" (5) to "never" (1). The 12 items were combined into four

scales, namely the affective states of: anxiety, comfort, depression, and enthusiasm (Makikangas et al., 2007). Table 3 provides a summary of the descriptive statistics for Warr's Job Related Well-being Scales for NZ Baptist pastors. The table shows that the positive affective states of enthusiasm and comfort had the highest mean scores, both of which were above the midpoint score of 3 (some of the time), on the 5-point scale. Anxiety was the next most frequently experienced negative affective state, followed lastly by depression.

Table 3: Descriptive statistics for Warr's Job Related Well-being Scales - NZ Baptist pastors

Scale	**Mean**	**SD**	**Alpha**
Enthusiasm	3.58	0.62	.83
Comfort	3.27	0.78	.79
Anxiety	2.46	0.69	.76
Depression	1.64	0.65	.81

Note: *N* = 204

Further analysis, using mean ranges (Table 4), indicates that over a period of a few weeks, a high percentage of pastors (44.1%) experienced feelings of comfort (calm, relaxed, contented), related to their role, most/all of the time. On the other hand, 6.9% of pastors experienced feelings of anxiety (tense, worried, uneasy) most/all of the time. Similarly, while a high percentage of pastors experienced feelings of enthusiasm (optimistic, enthusiastic, cheerful) related to the role (61.3% most/all of the time), 1% experienced feelings of depression (miserable, depressed, gloomy), most/all of the time. Consistent with the definition of AWB adopted in this study, the high levels of PA, and low levels of NA indicate a positive state of AWB for NZ Baptist pastors. However, it is important to not let this positive result minimalise the impact of experiencing feelings of anxiety and depression may be having on some pastors' lives.

Table 4: Mean ranges for Warr's Job Related Well-being Scales - NZ Baptist pastors

Scale (Mean Range)	Comfort %	Anxiety %	Enthusiasm %	Depression %
Never	3.9	3.9	0.5	50.5
Occasionally	11.3	53.4	5.4	37.7
Some of the time	40.7	35.3	32.8	10.8
Most of the time	42.6	5.9	57.4	0.5
All of the time	1.5	1.0	3.9	0.5

Note: *N* = 204

5.4 Demographic demi-regularities

This section presents the findings of statistical tests to determine if there are significant differences in the state of pastors' AWB based on demographic factors. These statistically significant differences (demi-regularities) are potential evidence of the underlying causes that produce Baptist pastors' AWB.

First, in relation to Warr's Affective Well-being scales, a Kruskal-Wallis Test revealed a statistically significant difference, only in feelings of comfort, across three different age groups (Table 5). The older age group (55+ yrs) recorded a higher comfort mean score (Mean = 3.4), than the other two age groups. Dunn's pairwise tests were carried out for the three pairs of groups. There was strong evidence (p = 0.042, adjusted using the Bonferroni correction for multiple tests), of a difference between the 18-34 and the 55+ age group. However, the effect size was small (r = 0.25).

Table 5: The relationships between pastors' age and AWB

	18-34yrs (*n*=38)		35-54yrs (*n*=103)		55+yrs (*n*=63)			
Scale	**Mean**	**SD**	**Mean**	**SD**	**Mean**	**SD**	***p***	**H**
Comfort	3.0	0.7	3.3	0.8	3.4	0.8	0.049*	6.038
Enthusiasm	3.5	0.6	3.6	0.6	3.6	0.6	0.313	2.326
Depression	1.6	0.5	1.7	0.7	1.6	0.6	0.748	0.580
Anxiety	2.6	0.7	2.5	0.7	2.4	0.7	0.082	4.993

Note. *N* = 204, *p <.05

The fact that the older pastors experienced more feelings of comfort (calm, relaxed, contented) than younger pastors is considered to be a demi-regularity. However, as noted in chapter four, from a CR perspective, any statistically significant relationships are only indicative of potential causes, and in themselves lack explanatory power.

Accordingly, the underlying causes can only be identified through the theorising processes of abduction and retroduction (see the discussion chapters of this thesis, chapter 7 and chapter 8).

In terms of gender, the results of a Mann-Whitney U Test found that there were no statistically significant differences in AWB between males and females (Table 6).

Table 6: The relationship between gender and AWB

	Male (n=142)		**Female (n=62)**				
Scale	**Mean**	**SD**	**Mean**	**SD**	***z***	***p***	***r***
Comfort	3.3	0.8	3.2	0.8	-1.153	0.249	-0.081
Enthusiasm	3.6	0.7	3.6	0.5	-0.349	0.727	-0.02
Depression	1.7	0.7	1.5	0.5	-1.145	0.252	-0.08
Anxiety	2.5	0.7	2.4	0.7	-0.680	-0.496	-0.048

Note: n = 204, *p <.05

Statistical analysis was not conducted on ethnicity or marriage due to the homogenous nature of the sample.

The majority of participants in the national survey (53.9%, n = 110) considered themselves to be introverts. The results of a Mann-Whitney U Test found that pastors who identified themselves as introverts did not experience statistically significant differences in AWB, versus pastors who identified themselves as extroverts (Table 7).

Table 7: The relationship between extrovert/introvert preference and AWB

	Introvert (n=110)		**Extrovert (n=94)**				
Scale	**Mean**	**SD**	**Mean**	**SD**	***z***	***p***	***r***
Comfort	3.2	0.8	3.3	0.8	-0.817	0.414	0.06
Enthusiasm	3.5	0.6	3.6	0.6	-1.266	0.206	0.09
Depression	1.6	0.6	1.6	0.7	-0.550	0.582	0.04
Anxiety	2.5	0.6	2.5	0.7	-0.423	0.672	0.03

Note: N = 204, *p <.05

5.5 Work-related demi-regularities

This section presents the findings of statistical tests to determine if there are significant differences in the state of pastors' AWB (demi-regularities) based on work-related factors. These factors include pastoral role (e.g., senior, associate, youth, family/children), whether they are full time/part time, paid or unpaid, bi-vocational, the total number of years in pastoral ministry, church size (less than 100, 100-250,

250+), congregation growth (growing, flat, declining), and participation in a pastoral cluster.

5.5.1 Pastoral role

A Kruskal-Wallis Test showed that there was a statistically significant difference, only in enthusiasm scores, across the four different pastoral role groupings (Table 8). Children/Family pastors recorded a higher mean score (Mean = 3.8) than any other role. Dunn's pairwise tests were carried out for the four role groupings. There was strong evidence (p = 0.027, adjusted using the Bonferroni correction for multiple tests) of a difference between Youth pastors and Children/Family pastors. The effect size was medium (r = 0.38). This is considered to be a demi-regularity.

Table 8: The relationship between pastoral role and AWB

	Senior/ Sole/Co (*n*=111)		**Associate (*n*=36)**		**Youth (*n*=24)**		**Children/ Family (*n*=33)**			
Scale	**Mean**	**SD**	**Mean**	**SD**	**Mean**	**SD**	**Mean**	**SD**	***p***	**H**
Comfort	3.3	0.8	3.2	0.8	2.9	0.9	3.3	0.7	0.125	5.742
Enthusiasm	3.6	0.6	3.5	0.6	3.3	0.8	3.8	0.4	0.026*	9.302
Depression	1.7	0.6	1.6	0.7	1.8	0.9	1.5	0.4	0.452	2.634
Anxiety	2.4	0.7	2.5	0.6	2.6	0.9	2.4	0.7	0.748	1.219

Note. N = 204, *p <.05

5.5.2 Employment status, paid/unpaid, and bi-vocational

Analysis of the national survey found no statistically significant differences in AWB between full time/part time employment status, and participants who were bi-vocational versus non-bi-vocational.

5.5.3 Number of years in pastoral ministry and AWB

A Kruskal-Wallis Test revealed no statistically significant differences in AWB across three different year groupings of ministry experience (Table 9). However, pastors with 1-10 years of ministry experience did record higher mean scores for anxiety and depression, and less enthusiasm, than pastors with 11+ years of ministry experience.

Table 9: Length of time in pastoral ministry and AWB outcomes

	1-10yrs (*n*=98)		11-20yrs (*n*=55)		21+yrs (*n*=51)			
Scale	**Mean**	**SD**	**Mean**	**SD**	**Mean**	**SD**	***p***	**H**
Comfort	3.2	0.8	3.2	0.8	3.5	0.7	0.074	5.219
Enthusiasm	3.5	0.6	3.6	0.6	3.7	0.6	0.409	1.787
Depression	1.7	0.7	1.6	0.6	1.6	0.7	0.348	2.113
Anxiety	2.6	0.7	2.4	0.7	2.3	0.5	0.053	5.872

Note. *N* = 204, *p <.05

5.5.4 Church numerical growth

The majority of pastors considered their congregations to be increasing in numbers over the past 12 months (52.5%, *n* = 107). A significant number of pastors considered their congregations to be static (38.7%, *n* = 79), and a minority with declining numbers (8.8%, *n* = 18). The results of Mann Whitney U Tests confirm a statistically significant difference in feelings of comfort and enthusiasm for pastors who perceived their congregations were growing (Table 10). The effect size was small for the comfort scale, and medium for the enthusiasm scale. However, this is still considered to be a demi-regularity that is evidence of underlying causes of NZ Baptist pastors' AWB.

There were no statistically significant differences in levels of depression and anxiety between perceptions of growing and flat/declining congregations. However, pastors who perceived their congregations were flat/declining did have higher mean scores for feelings of depression and anxiety.

Table 10: The relationship between congregational growth and AWB

	Growing (n=107)		Flat/Declining (n=97)				
Scale	**Mean**	**SD**	**Mean**	**SD**	***z***	***p***	***r***
Comfort	3.4	0.8	3.1	0.8	-2.575	0.010**	0.18
Enthusiasm	3.8	0.5	3.4	0.6	-4.214	0.001**	0.30
Depression	1.6	0.6	1.7	0.7	-0.281	0.779	0.02
Anxiety	2.4	0.7	2.5	0.7	-1.106	0.269	0.08

Note: *N* = 204. **Correlation is significant at the .01 level

5.5.5 Attendance at a pastoral cluster

Baptist pastors are encouraged to participate in a "pastoral cluster" or "youth cohort" where pastors meet with their peers for mutual support and professional development. In the national survey, pastors were asked how often they attended a pastoral cluster, or youth cohort, in the past 12 months. Participation in these groups

was high, with 63.3% having attended 5 or more times in the past 12 months. The number of pastors who had not attended a group in the past 12 months was relatively low, (12.7%, *n* = 26). The results of Spearman correlations indicate that there was no statistically significant relationship between pastoral cluster attendance and AWB (Table 11). Reasons for this will be explored in the discussion section of this thesis.

Table 11: Spearman correlations between pastoral cluster attendance and AWB

Scale	1	2	3	4	5
1. Pastoral Cluster Attendance	-	.02	.05	-.02	-.07
2. Comfort		-	.59**	-.43**	-.51**
3. Enthusiasm			-	-.40**	-.31**
4. Depression				-	.59**
5. Anxiety					-

*p <.05, **p <.01 (2-tailed).

5.6 Burnout related demi-regularities

The literature review identified studies that found statistical relationship between burnout and AWB. It was therefore determined that it was important to establish if there was a statistical relationship between burnout and AWB outcomes (comfort, anxiety, enthusiasm, and depression) for NZ Baptist pastors.

In the national survey, pastors' state of burnout was assessed using the Francis Burnout Inventory (FBI). The scores reported include two 11-items scales; the Scale of Emotional Exhaustion in Ministry (SEEM), and the Satisfaction in Ministry Scale (SIMS). Each item was assessed on a five-point scale: ranging from "agree strongly" (5) to "disagree strongly" (1). The maximum possible score for both scales is 55.

Table 12 provides a summary of the descriptive statistics for the SEEM and SIMS scores for NZ Baptist pastors.

Table 12: Descriptive statistics for SIMS and SEEM

Scale	Mean	SD	Min	Max	Alpha
SIMS	45.0	4.1	32	54	.78
SEEM	26.2	7.0	12	48	.85

In terms of individual items in the satisfaction in ministry scale, 91% (*n* = 186) of participants agree/agree strongly that they had accomplished many worthwhile things

in their current ministry, 94% (*n* = 191) gained a lot of personal satisfaction from working with people, 94% (*n* = 191) felt that their pastoral ministry had a positive influence on people's lives, and 90% (*n* = 184) felt that their ministry was appreciated by people. Additionally, 91% (*n* = 186) were really glad they had entered ministry. In relation to emotional exhaustion, at least one in every four pastors agree/agree strongly that fatigue and irritation are part of their daily experience (26%, *n* = 54) and have been discouraged by the lack of personal support for them in their ministry (25%, *n* = 52). Two out of every five pastors agree/agree strongly that they felt drained by fulfilling their ministry roles, and 39% (*n* = 80) felt frustrated in their attempts to accomplish tasks important to them.

In order to understand the strength of relationship between burnout and AWB outcomes, correlation analysis was conducted. The results of Spearman correlations indicate that pastors who are satisfied in their ministry, experience lower levels of anxiety and depression, and conversely higher levels of comfort and enthusiasm (Table 13). The strength of relationship between satisfaction in ministry and the four AWB scales varies considerably, ranging from weak (anxiety), to medium (depression, comfort), to strong (enthusiasm). Furthermore, the strength of relationship between emotional exhaustion and all of the four AWB subscales is strong (Table 13). An increase in emotional exhaustion is associated with an increase in anxiety and depression, and a decrease in enthusiasm and comfort.

However, while the relationship between satisfaction in ministry, emotional exhaustion, and AWB are considered to be demi-regularities, the correlation lacks explanatory power. For example, what is the nature of the relationship? Does satisfaction in ministry influence AWB, or does AWB influence satisfaction in ministry, or is the relationship reciprocal? Again, consistent with CR methodology, these questions can only be answered through the theorising processes of abduction and retroduction (see the discussion chapters of this thesis, chapters 7 and 8).

Table 13: Spearman correlations between burnout and AWB outcomes

Scale	1	2	3	4	5	6
1. Satisfaction in Ministry	-	-.54**	-.29**	-.39**	.38**	.52**
2. Emotional Exhaustion			.54**	.67**	-.51**	-.54**
3. Anxiety				.59**	-.51**	-.31**
4. Depression				-	-.43**	-.40**
5. Comfort					-	.59**
6. Enthusiasm						-

*p <.05, **p <.01 (2-tailed).

5.7 Trait Emotional Intelligence demi-regularity

The literature review also identified that emotional intelligence (EI) has a statistical relationship with AWB outcomes. However, there are no published quantitative studies exploring the relationship between EI and AWB in the pastoral profession that I am aware of. It was therefore determined that it was important to establish if there was a statistical relationship between emotional intelligence, and AWB outcomes (comfort, anxiety, enthusiasm, and depression) for NZ Baptist pastors.

Trait Emotional Intelligence was assessed using the Trait Emotional Intelligence Questionnaire Short Form (TEIQue-SF). The TEIQue-SF contains 30 items and measures global trait-EI and four trait-EI factors. Each item is assessed on a seven-point scale: ranging from *completely disagree* (1) to *completely agree* (7). Table 14 provides a summary of the descriptive statistics for the TEIQue-SF scores for NZ Baptist pastors.

Table 14: Descriptive statistics for TEIQue-SF scores

Factors	Mean	SD	Min	Max	Alpha
Global Trait-EI	5.3	0.54	3.5	6.7	.86
Well-being	5.8	0.66	3.3	7.0	.75
Self-Control	5.1	0.75	2.0	7.0	.65
Emotionality	5.4	0.75	3.0	6.8	.71
Sociability	4.9	0.80	2.7	6.8	.68

Note. N = 204

The results of Spearman correlations, indicate that as global trait EI increases, positive affect (comfort and enthusiasm) increases, and negative affect (anxiety and depression) decreases (Table 15). The relationship between global trait-EI and all four AWB scales is considered to be of medium strength.

Table 15: Spearman correlations between trait EI and affective well-being scales

	Positive Affect		Negative Affect	
Scale	**Comfort**	**Enthusiasm**	**Anxiety**	**Depression**
Trait Global EI	.34**	.36**	-.41**	-.46**
Trait Well-being	.37**	.46**	-.37**	-.54**
Trait Self-Control	.38**	.25**	-.46**	-.41**
Trait Emotionality	.05	.08	-.11	-.16*
Trait Sociability	.25	.25	-.29	-.27

*p <.05, **p <.01 (2-tailed).

In particular, the trait well-being (optimism, self-esteem, happiness), and trait self-control (emotion regulation, low impulsiveness, stress management) scales, have a statistically significant relationship with the four AWB scales. The relationship between trait well-being, self-control, and AWB is considered to be a demi-regularity. The nature of this relationship will be explored in the discussion section of this thesis.

5.8 Unhealthy dependence/addiction demi-regularity

The final demi-regularity identified, is the relationship between having an unhealthy dependence/addiction and AWB. In the national survey, pastors were asked if during their tenure as a pastor they had ever experienced an unhealthy dependency/addiction to any of the following: alcohol, gambling, internet/social media, pornography, video games, food, other. A total of 96 pastors (47.1%) had experienced an unhealthy dependency/addiction. The most common dependency/addiction was to food (22.5%, n = 46), followed by internet/social media (16.7%, n = 34), and pornography (15.7%, n = 32). Unhealthy dependency/addiction was experienced by pastors in all types of pastoral roles.

While 47.1% of pastors had struggled with an unhealthy dependency/addiction in the past, only 28 (13.7%) were still currently struggling. The majority of these pastors were under 35 years of age (60.9%, n = 12). The results of Mann-Whitney U Tests indicate that pastors who have a current unhealthy dependence/addiction, have higher levels of anxiety and depression, and lower levels of comfort and enthusiasm, than pastors who do not (Table 16). However, the effect size was weak for all scales. In terms of causality, it may be that addiction is used as a coping mechanism for managing negative affect (e.g., escapism). However, it could also be that having an addiction

reduces AWB, or that the relationship is cyclical where dependency/addiction results in negative affect, which then leads to further dependency/addiction. The nature of this relationship will be explored in the discussion section of this thesis.

Table 16: The relationship between unhealthy dependency/addiction and AWB

	Yes (*n*=28)		No (*n*=175)				
Scale	**Mean**	**SD**	**Mean**	**SD**	***Z***	***p***	***r***
Anxiety	2.9	0.8	2.4	0.7	-2.935	0.003*	0.21
Comfort	2.8	0.9	3.3	0.7	-3.039	0.002*	0.21
Depression	2.0	0.7	1.6	0.6	-3.383	0.001*	0.24
Enthusiasm	3.1	0.7	3.7	0.6	-3.846	0.001*	0.27

Note: $N = 204$, $*p < .01$

5.9 Conclusion

This chapter has presented the analysis of the extensive findings from a national survey of NZ Baptist pastors. In terms of the state of NZ Baptist pastors' AWB, generally pastors experience high levels of enthusiasm and comfort related to their pastoral roles. On the other hand, there is still a significant number of pastors who experience feelings of anxiety and depression.

The following demi-regularities were also identified that present potential evidence of the underlying causes of NZ Baptist pastors' AWB. First, older pastors experience more feelings of comfort than younger pastors. Second, Children/family pastors experience higher levels of enthusiasm than Youth pastors. Third, pastors who perceived their congregations were growing in number, experience higher levels of comfort and enthusiasm. Fourth, pastors who are satisfied in their ministry, experience lower levels of anxiety and depression, and conversely higher levels of comfort and enthusiasm. Fifth, an increase in emotional exhaustion is associated with an increase in anxiety and depression, and a decrease in enthusiasm and comfort. Sixth, as global trait-EI increases, positive AWB increases. In particular, trait well-being (having a positive outlook on life) and self-control (ability to regulate emotions) drove the global trait-EI mean score for this sample of NZ Baptist pastors. Seventh, having an unhealthy dependency/addiction has a negative relationship with AWB. However, as noted throughout this chapter, demi-regularities are simply evidence of underlying causes which can only be identified through the theorising processes of abduction and retroduction (see the discussion section of this thesis).

The next chapter will describe the intensive findings (qualitative data) which relate to pastors' experiences of AWB. The focus of the chapter is to identify additional demi-regularities that provide further evidence of the underlying causes that produce pastors' AWB.

Chapter 6 Intensive Findings

6.1 Introduction

This chapter describes the intensive findings which relate to pastors' experiences of affective well-being (AWB). The findings are presented as follows. First, a description of the sample is provided. Second, pastors' various affective states in response to pastoral ministry are presented using the circumplex model of affect. The impact of these states on pastors' professional and personal lives is then described. Third, twenty-six demi-regularities are described. These demi-regularities are considered to be evidence of the structures, causal mechanisms, contextual conditions, and events that produce pastors' AWB according to CR's stratification of reality. The demi-regularities will be presented thematically in terms of their relationship with AWB causal theories that were identified in the literature review. Fourth, some potential causes of AWB identified in the literature review that were not identified as demi-regularities through analysis of the intensive data, will be highlighted, along with potential reasons for this.

6.2 Description of the sample

In this section, the sample of pastors who participated in the interviews are described including age, gender, ethnicity, marital status, pastoral role, employment status, and number of years in pastoral ministry.

Pastors were purposively sampled to ensure a diversity of ages, pastoral role, gender, and ethnicity. The number and percentage of participants in the interviews by age groups and pastoral role are in Table 17.

Table 17: Age and pastoral role of participants interviewed

Age	***n* = 17**	**%**
18-24	-	-
25-34	2	11.8
35-44	5	29.4
45-54	5	29.4
55-64	4	23.5
65-74	1	5.9
75+	-	-
Pastoral role		
Senior/Sole/Co-pastor	11	64.7
Associate/Assistant	2	11.8
Youth	3	17.6
Children/Family	1	5.9

Consistent with the national sample of Baptist pastors, the participants in the interviews are predominately male, 82.4%. In terms of ethnicity, participants are predominately NZ European (70.6%, *n* = 12). The other five participants identify themselves as South African, Indian, Chinese Malaysian, Māori/Pakeha, and Māori/Samoan. The majority of pastors are married (88.2%, *n* = 15). The majority of participants are also full time (88.2%, *n* = 15), and in paid employment (94.1%, *n* = 16).

Pastors were also asked how many years in total they had been in ministry, when a low AWB event occurred, and how long the experience of low AWB lasted (Table 18). Pastors' ministry experience ranged from less than a year to 40 years. The majority of significant experiences recalled were in the pastors' fourth to seventh year of ministry. An indication of the significant of the events recalled, is that the period of time of experiencing low AWB ranged from 2-12 months. There are a number of reasons to explain this, including the complexity of conflict situations, processing grief, and addressing mental health issues (e.g., depression) that required ongoing support from health professionals.

Table 18: Low affective well-being event - timing and length

Respondent	Total Length of time in ministry (years)	AWB event occurrence (years in ministry)	Length of low AWB (months/years)
Nahum	.8	<1	Could not recall
Elijah	9	1	12 months
Aaron	9	2	12 months
Daniel	4	4	Could not recall
Isaac	5	4	4 months
Hosea	28.5	4-5	2 months
Deborah	11	5	9 months
Reuben	5	5	Could not recall
Jacob	26	6	6 months
Malachi	11	6	6-12 months
Obadiah	15	6-7	Could not recall
Miriam	7	6-7	6 months
Samuel	7	7	9-12 months
Rebekah	10	7	6 months
Micah	40	7	7-8 months
Levi	13	8	4 months
Benjamin	28	15	12 months

6.3 Pastors' affective states and impact on their professional and personal lives

As part of the interviews, pastors described the feelings they experienced that were work-related. These feelings (affects) can be mapped onto the circumplex model of affect which classifies different kinds of affective states by the separate dimensions of pleasure (on a continuum from unpleasant to pleasant), and arousal (low-high mental activation level) (J. A. Russell, 1980, 2003). It is used here, as Warr's (1990) job-related affective well-being measure, utilised in the national survey, is based on the same model (see 4.6.3). Accordingly, the four quadrants of this model align with the four affective states of pastors' AWB, namely anxiety, comfort, depression, and enthusiasm (see Figure 5). Mapping pastors' affective experiences onto the circumplex model demonstrates how pastors experience a diverse range of unpleasant and pleasant feelings, from low to high mental activation. The two left hand quadrants reflect negative affective states, and the two right hand quadrants positive affective states.

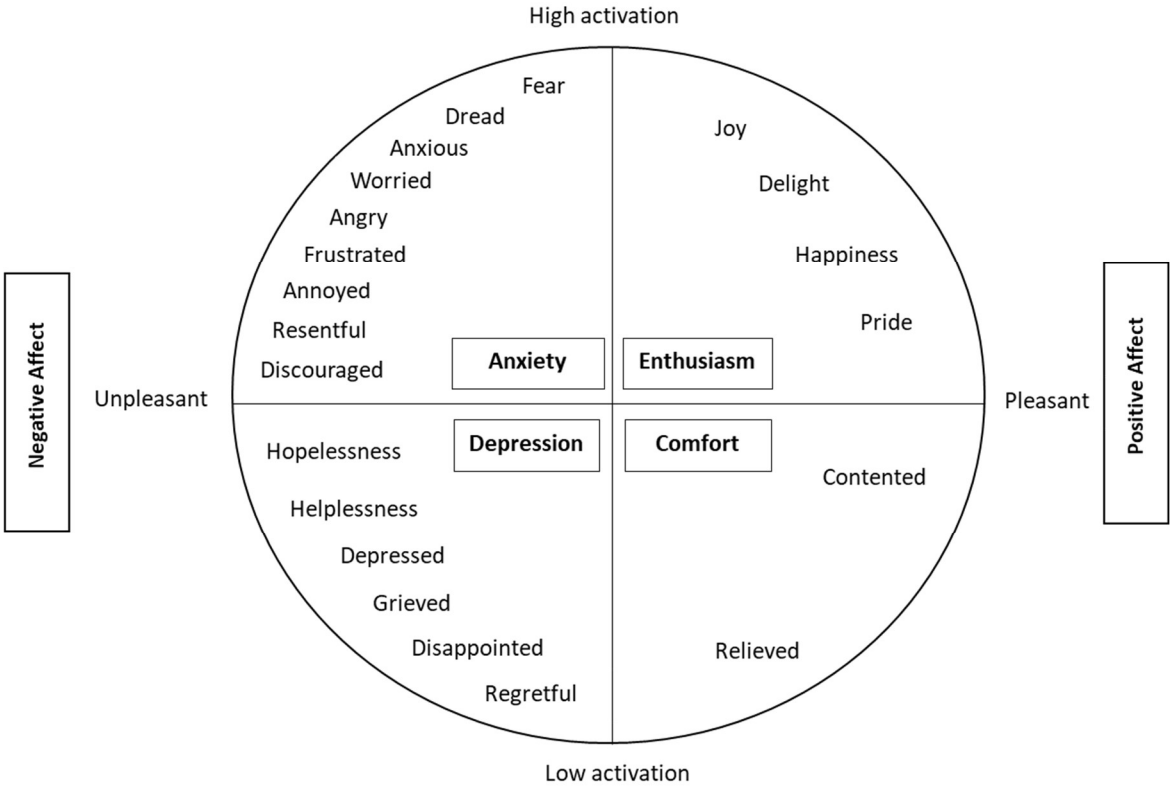

Figure 5: Pastors' affective states

Pastors low state of AWB had a significant impact on their professional and personal lives. First, eight pastors considered resigning from ministry, and one pastor did resign. Second, pastors experienced low energy levels and difficulty fulfilling their pastoral role. A typical comment is as follows, "and there was a real depletion of physical energy, as well as the emotional energy, and even a sense of spiritual energy" (Malachi). Third, six pastors described how they struggled with their spiritual health during a period of low AWB. Some felt God was to blame for the situation they found themselves in, others questioned whether God was still present with them. As Rebekah commented, "to be honest, there were probably times that I didn't cling to him as much as I should have, because I kind of got justified to grieve."

Fourth, nine pastors experienced physical health issues such as difficulty sleeping and not eating well. Other pastors experienced respiratory issues, skin conditions, loss of memory, and a heart attack. As Elijah writes, "Then I had a heart attack…and they said it was caused by stress." Fifth, pastors struggled with mental health issues including

excessive rumination and panic attacks. Two pastors were hospitalised. A typical comment was, “But my mind couldn't escape the cycle, this vicious cycle going on and on and on, and the feeling of feeling overwhelmed (Micah).

Sixth, in terms of the social impact of low AWB, six pastors expressed how they felt isolated from their church leadership, for example elders, senior pastor and other forms of social support. As “Malachi” commented, “and so, there was this personal hurt and lack of trust in the leadership.” Many pastors also withdrew from their congregations in terms of offering pastoral care, became less tolerant with people, and far more cautious in their level of openness in relationships. Some pastors vented their frustrations on their families, “Sometimes I get angry, I show that anger on my family” (Levi). Other pastors withdrew from their families, as Benjamin recalls, “Increasingly I was withdrawing in terms of what I was doing, I was irritable at home.” Finally, several pastors described themselves as emotionally exhausted during a period of low AWB as expressed in the following reflection, “and so, at the end of the year, I was close to burnout. Didn't want to do it anymore” (Elijah).

In terms of the positive impact of AWB, pastors talked about having energy for ministry, feeling like they were preaching well, having confidence to try new things, experiencing a sense of closeness to God, and having confidence in leading others. As Levi states:

> I feel that you know that I can preach well…I feel that I’m connected to the Lord more and I am able to deliver what the Lord wants me to tell the people…my ministry will be really good all around.

A number of pastors also talked about how returning to a positive sense of AWB, after a period of low AWB, was crucial in enabling them to continue in ministry. This involved a renewal of their call to ministry, accompanied by a sense of joy and hope:

> It was a renewing of my own personal ministry. So, a renewing sense of joy that came from ministry, and not because of the fruit that I saw, but because I knew that I was serving God, I was serving someone who was ultimately above everything, and there was a real sense of joy in that again. [Malachi]

In summary, AWB impacts pastors' physical, spiritual, and social well-being. It also plays a significant role in influencing whether a pastor continues in ministry. Attention now turns to describing twenty-six demi-regularities that were identified through analysis of pastors' AWB experiences. These demi-regularities are considered to be evidence of the social structure, causal mechanisms, and contextual conditions that produce pastors' AWB. The twenty-six demi-regularities will be presented in terms of their relationship with existing AWB causal theories that serve as placeholders in lieu of the theory development in later discussion chapters.

It is important to note that while it is likely that several pastors experienced some degree of psychopathology (due to the length of time they suffered from low AWB), I did not consider theories related to psychological problems when identifying demi-regularities in the data analysis below. This is because as I am not a health professional, I considered it beyond my areas of expertise, and unethical to comment on whether or not pastors suffered from a degree of psychopathology such as depression, dysthymia, or an anxiety disorder. Additionally, while two pastors were diagnosed by health professionals with clinical depression, this was insufficient data to draw meaningful conclusions. As stated in the interview data analysis above (4.7.4), it was determined that a demi-regularity needed to be evident in at least 4 of the 17 interviews.

6.4 Affective well-being demi-regularities

6.4.1 Religion and Spirituality

The literature review identified how religion and spirituality can have both a positive and negative influence on a person's AWB. However, it was determined that further research was required to understand the nature of the relationship between religiosity, spirituality and AWB for pastors. In this regard, all of the pastors interviewed talked about how their relationship with God had in some way positively influenced their AWB. On the other hand, they also talked about how occupational stress negatively impacted their relationship with God. Both aspects will be described below.

God experienced as a source of strength, love, grace and reassurance

Many pastors commented that they experienced God as a source of strength, love, and grace (7 sources, 12 data extracts). For example, Reuben says that whenever he feels discouraged, “I don't see people and surroundings, but my strength is strong from the will of God.” Similarly, Micah recalls that in the midst of stress God would remind him:

> …of the things that have happened in my past ministry…when God worked really miraculously and provided in incredibly miraculous ways…that’s actually what kept me alive because I’d had so much strength in the background…sometimes when God would speak, literally I’d get this deep impression coming to me, it was the overwhelming love from God.

Additionally, for some pastors, during times of stress, knowing that ultimately God is in control, is a source of reassurance (4 sources, 6 data extracts). For example, Levi knows that even though he is feeling low, “it will be ok, I will get over it, and things will be okay, because I believe that God is still on the throne, he is still in control. We just have to give God some time.” Similarly, Elijah describes his awareness, “that my life is in God's hands…that I can leave it up to God.”

God as a present reality and source of encouragement in times of low AWB

The majority of pastors also talked about how their relationship with God was experienced as a present reality in times of low AWB (12 sources, 18 data extracts). For example, in Obadiah’s experience, a relationship with Christ “anchors you when you feel discouraged…you believe that he wouldn't leave you or forsake you.” Similarly, Samuel commented, “I think, holding on to your own relationship with God…whatever is going on is never about the ministry or the role...you always need to have a living relationship with Jesus.” Additionally, pastors talked about how seeing God at work in their lives and ministry was a source of encouragement (7 sources, 11 data extracts). As Malachi commented, “I see God's blessing throughout the things that I was doing and also I see it in my own personal life.”

Hearing God speak changes perspective of stress

When going through a period of low AWB, some pastors described how they believed God spoke directly into their situation which changed their perspective (8 sources, 12 data extracts). For example, Deborah perceived the lack of spiritual growth in the

people she was leading as personal failure. This led to a period of anxiety that lasted for 6 months. However, it was during a sabbatical that she realised that failure was purely her perception, and that it was “Jesus’ job to save people.” For Benjamin, his sense of shame concerning his attempt to commit suicide was transformed when he had a “conversation with God.” As he recalls, “God distinctly said to me, Benjamin, is it a sin to be tempted…and at that point I was able to sort of theologically frame my experience…I just felt this weight lift off…so, if that's God's view, then I actually don't need to be embarrassed or ashamed of what’s happened.”

Occupational stress results in questioning God’s character and ability to hear God’s voice

Pastors do not always experience the positive benefits of their relationship with God on their AWB. This is because of the way the stress of ministry can impact their relationship with God (10 sources, 20 data extracts). First, when experiencing occupational stress some pastors questioned whether God was still present, still in control, and whether God’s character was truly good (7 sources, 14 data extracts). For example, when Aaron experienced bullying in the workplace, he questioned, "if you're a loving God then why did you let this happen? Similarly, when Rebekah experienced a conflict resulting in two congregations no longer meeting together, she questioned, “God, why did this happen? We thought God was in this?” This resulted in a strained relationship with God. Another pastor’s initial reaction to conflict was, “God has let me down in this moment” (Malachi).

Second, other pastors found that occupational stress impacted their ability to hear God’s voice through his/her regular spiritual practices (4 sources, 6 data extracts). For example, Benjamin found that the negative thoughts associated with a period of low AWB “overrode anything that God might have been saying.” Levi also comments that, “when you get stressed you don't even feel like praying…you don't even feel like reading the Bible.”

6.4.2 Social relationships

The literature review identified how higher levels of AWB are related to the number of close and supportive relationships in a person’s life (Diener & Ryan, 2009). Congruent with this theory, every pastor interviewed mentioned the influence of social

relationships as a contributor to a positive sense of AWB. Pastors' social relationships include their spouse and family members, friends, their congregation, Elders, work colleagues, and pastoral peer groups. It should be noted that social relationships are seen as distinct from professional support such as supervisors, and psychologists. The following seven demi-regularities describe the specific ways that pastors felt social relationships influenced their AWB. This is followed by one demi-regularity that describes how the social complexity of pastoral ministry can result in social isolation.

Spouse and family members provide emotional support

Many pastors talked about their spouses and family members being a source of emotional support (14 sources, 28 data extracts). For example, Obadiah chooses to share his ministry challenges and accompanying emotions with his wife. In times when he feels like leaving pastoral ministry, she offers him encouragement through reminding him of his calling. Similarly, when Isaac was unsure if he should continue in ministry, his wife was his biggest supporter saying, "I belief in you 110%, you have got what it takes." For Samuel, his wife is one of the few people he trusts "without reservation" to share his ministry challenges with. Other pastors talked about how spending time with family reinvigorates them. This is particularly helpful when family members are not attending the church they are pastoring because "they don't expect anything from me…and just not talking about work" (Miriam).

However, the availability of spouse and family support does not always help support a pastors' AWB, indicating that this is a demi-regularity (4 sources, 5 data extracts). One of the reasons given by pastors is that even a spouse who is trying to be supportive can simply affirm how a pastor is feeling without helping them understand the deeper causes of those feelings. Another reason is that when under stress some pastors withdraw from their families, "I would withdraw into myself, and I also withdraw from her…so you talk on kind of a superficial level…but it's not on any emotional level" (Jacob).

Friendships outside of the local church context are free from pastoral expectations

Many pastors found having friendships outside of the local church context particularly beneficial for their AWB (9 sources, 10 data extracts). Pastors find that with friends outside of their congregations they do not have to carry the weight of pastoral

responsibility. As Miriam comments, “for me, what helps me is being around people that don't expect anything from me.” Nahum appreciates friends that treat him “like a man and a friend, and not a pastor.” Deborah commented, “and I've got a close friend who lives overseas who's probably the one person I was kind of completely transparent with in terms of letting her know when I was having hard days.”

Some pastors also made friendships in parachurch organisations that are involved in ministry outside of the Baptist movement, or devotional groups, or with other pastors. This is because they share a common faith/ministry background which means they can be empathetic to the challenges of pastoral ministry, while still bringing a different perspective. For example, Reuben is involved with a parachurch organisation where he has developed strong friendships. He feels that he can “say anything about the church and they understand” and that “I can pour out my feelings.”

Congregational support that affirms a pastor’s ministry and provides friendship

A significant number of pastors talked about how they felt affirmed to continue in ministry and pastorally cared for by members of their congregation (14 sources, 32 data extracts). As Isaac recalls:

> I think because they [the congregation] were so loving towards me and my family. Like the whole time I was off they paid me as if I was working…they looked after my family…they visited me…and they wanted me to come back…there was that sense the church still loves me and believes that I am called to be a pastor, and it was like, well if they believe that then I can believe that.

Similarly, Deborah describes the support she received from a couple in her congregation:

> But one of the beautiful things that has happened, there is a youngish couple in the congregation…and they kind of opened up their life to me…and so I then kind of regularly started going around there…, and that's just been incredibly helpful to have people in the congregation who see me as a friend and not as a pastor.

However, pastors do not always find that congregations are supportive (6 sources, 14 data extracts). In fact, some NZ Baptist pastors perceive that their congregations are demanding and display a lack of empathy. For example, one pastor commented that “they don't understand you know the burdens that the pastor carries, and they still

come and ask for many things… it doesn't occur to them [to ask] how are you doing" (Levi). Similarly, Nahum writes, "and I was surprised how little emotional support we received. So yes, salary, house, food, you know. But in terms of how your heart is, how are you feeling…nothing."

Pastoral Care from elders that enables self-care

Many pastors talked about how the pastoral care they received from members of their Elders board influenced their AWB (11 sources, 20 data extracts). This support came in the form of enquiring after their well-being and enabling them to attend to their well-being, as the following typical comments demonstrate:

> I've been blessed with the elders…there has always been somebody on eldership who seems to have taken that responsibility and from time to time asked how are you, how's your marriage, how's your soul, how's your time with God, how you feeling about the role, do you need a break? [Elijah].

> He [the senior pastor] said, look before you make this decision, why don't you take a sabbatical, and the rest of the elders agree…and that was probably what saved me being in ministry, because I think if I had left I never would have come back [Deborah].

Pastors who were proactive in building a relationship with their elders also found that they were better able to navigate conflict with them. As Elijah describes:

> I've always made it a priority to work closely with the elders…so if I'm in an Elders meeting and somebody has gone very quiet, I will ring them up the next day and go, let's have a cup of coffee, what's going on, you were quiet, are you ok? What's going on? There was one elder who, we went through a season of just butting heads, every time I said something, he would take the opposite view. So, we had a number of coffees through that time as I tried to sort that out.

However, some pastors perceive a lack of emotional support from their elders (6 sources, 11 data extracts). This is because pastors perceive that individual Elders are not always skilled in providing pastoral care, or they do not recognise that this is part of their role. This situation arises because Elders are volunteers appointed by the congregation, and there are variations in the understanding of the role of Elders within the local church. This situation is exemplified in Levi's comment:

> …and the Elders don't understand you. They think only from the point of what people say to them, and they don't have the spiritual maturity, they may say yes pastor we are with you, they're supportive, they are praying for me every day, and all of that, so that support is there, but they don't know how to carry the burdens that I'm carrying.

Senior pastor and staff team support provides affirmation and enables self-care

A few pastors commented about how the support they received from a senior pastor or other staff members was beneficial for their AWB (4 sources, 13 data extracts). Reasons for this included giving positive affirmation and being supportive for them to take time off to attend to their self-care. However, other pastors commented that their senior pastors were a source of frustration when they did not follow through on what they say will do or were not supportive in helping them advance their pastoral career (2 sources, 3 data extracts).

Peer support increases the perceived ability to cope with stress

A number of pastors talked about how peer support helped them cope with the stress of pastoral ministry (9 sources, 15 data extracts). One form of peer support that was particularly helpful was attending a pastoral cluster or youth cohort. These groups involve pastors meeting together in small groups with their peers, on a regular basis (e.g., every month), for mutual support and professional development. According to pastors, the primary reasons why they find that clusters/cohorts can increase their perceived ability to cope with stress is because everyone comes from the same context and shares common experiences. As pastors commented:

> I think there's something being able to talk specifically to your context…as you find a whole lot more meaningful, in terms of what you're going through right now" [Obadiah].

> I think we can honestly say we've kind of got one another's backs…there's no one-upmanship …it's a level playing field" [Jacob].

However, critical to peer supports ability to provide emotional support, is the level of trust and honesty within a group. Accordingly, some pastors found their peer groups to be lacking in depth and not a place where they felt comfortable sharing about their AWB (8 sources, 14 data extracts):

> In terms of the pastoral cluster, I have found that they have been good with general surface stuff, but to be honest, not going to the heart of the matter…it's almost like there tends to be some sort of defenses put up, maybe let's just talk about the stuff that we are doing, and not how we are really going…the cluster that I have been in, I find it very cynical and sarcastic almost [Isaac]

> I stopped going after a year…it's pretty superficial…there often wasn't a huge degree of honesty in them, people wouldn't share about their emotional health [Benjamin]

A socially complex environment resulting in social isolation

A number of pastors talked about the social complexity of pastoral ministry that left them feeling socially isolated (10 sources, 23 data extracts). This situation is described by one pastor as follows:

> One of the biggest challenges in ministry is that your relationships get tricky because your work and your community are often one and the same. So, "normal" people have their work life, and then they have their family life, and then they have other stuff. They might have some overlap, but generally they don't, whereas for pastors, all three get merged, so the family is part of a subset of the church, and I think that is enormously challenging. [Benjamin]

Negative interactions are particularly challenging for pastors when they involve friends and family that are part of the congregation that the pastor is serving in. For example, Levi found a conflict situation deeply personal as it involved congregational members he considered as friends:

> They are all my friends. So, when you feel that your friends go against you, that is very hurting because they know you as a friend, they have been with you and still they don't understand you. So, I encouraged them in ministry…but they had some issues with me, so they came up to me and confronted me. [Levi]

Similarly, Jacob's experience of conflict left him feeling isolated from friendships that he had established in the congregation. The conflict was between himself and the church Eldership over his vision to modernise the worship ministry. Jacob was friends with some of the Elder's children who were of a similar age and life stage. However, when the conflict arose, even though these friends were supportive of Jacob's vision,

they sided with their father. The potential loss of these friendships raised the emotional stakes of the conflict and contributed to Jacob's poor AWB.

Malachi's experience of low AWB related to a conflict between his senior pastor and another staff member. In terms of the social complexity of the situation, Malachi was good friends with his work colleague outside of their working relationship. Malachi also viewed the senior leader as a mentor whom he trusted to speak into his life. The Elders Board also became involved in the conflict. For Malachi, the conflict was deeply personal, involving a betrayal of trust between himself, his friend and church leadership.

Within the complex social environment of pastoral ministry, some pastors feel isolated because they feel like they are always wearing the "pastoral hat," as Samuel writes:

> Inevitably whenever I was interacting with people it would be ministry...inevitably your friends, you still would be doing pastoral work..." "ministry is an incredibly lonely role as well...we try to be vulnerable and open with people, but when you are wearing a pastoral hat, it changes relationships. [Samuel]

Other pastors feel isolated because they do not want to burden their spouse or family with the stressors of pastoral ministry. As Jacob writes, "I don't want to put too much of that [conflict] on my wife because wives even take it on harder than the husband." Similarly, Levi writes, "that was one big conflict…I can't share it with my wife, my daughter…I was in stress, but I didn't tell my family. I don't want them to feel that I am in stress."

6.4.3 Criticism, conflict, and bullying

Another potential cause of AWB identified in the literature review was how conflict, criticism and bullying produced stress, which is a strong predictor of negative affect. In support of these findings, many pastors also recognised how these sources of stress impacted their AWB (11 sources, 98 data extracts). According to pastors' experiences, these social interactions produce feelings of anger, frustration, loss, depression, and loneliness. Examples of how criticism, conflict, and bullying produced stress for pastors are as follows.

Congregational criticism of a pastor's ministry

In pastors' experience, congregational members can be highly critical of a pastor's ministry. For example, several families were critical of Levi's leadership in terms of how a particular ministry was being run. This resulted in feelings of hurt, frustration, anger, and loneliness. In another situation members of the congregation were highly critical of a building project that a pastor had been overseeing. The criticism had a significant impact on the pastor:

> And the next couple of weeks were the hardest couple of weeks because it's like, the gates broke loose, and every person brought every complaint you could imagine under the sun that they had been holding out…frustration and annoyance, and just a struggle with, grappling with anger, and just how could people be so naive and mean, like just ignorant. [Daniel]

Conflict arising from resistance to change and a desire for power and control

The interviews with pastors revealed how conflict arises in pastoral ministry in a number of ways. First, conflict can occur when congregations are resistant to change. For example, one church called a pastor to "build a church that is growing and more reflective of the community" (Nahum). However, from the pastor's perspective, the congregation wanted to control how the pastor implemented that change.

Second, five pastors recalled experiences of conflict with their Elders' boards. At its heart, these conflicts are triggered by a desire for power and control of the church. As Jacob comments:

> What I just put in front of the church was effectively vetoed by the Eldership, and I was caught completely off guard because I never saw this coming...as far as emotions went, I was angry at the response…I was also extremely frustrated because it was not something that I decided on lightly.

In one case, conflict arose because the chairperson of an Elders board did not like how the pastor restructured a ministry that the chairperson's wife was leading. For the next two years the chairperson would bring up his grievances over this situation with the pastor. In all cases, conflict between a pastor and their Elders Board resulted in the pastor feeling socially isolated, which impacted their AWB.

Bullying – a persistent challenge to pastors' leadership

A number of pastors shared their experiences of what Employment New Zealand would define as bullying (5 sources, 29 data extracts). This involves "repeated and unreasonable behaviour directed towards a worker or a group of workers that can cause physical or mental harm" (Employment New Zealand, 2020). For pastors this involved persistent challenges to their leadership, congregations or leadership trying to remove them from the role, and individual Elders putting pressure on a pastor to conform to their will. As several pastors commented:

> He [the Elder] had this view that I should do what he or the Elders thought, he wanted to shape my theology and leadership of the church to his sort of bent, and I didn't agree with that. [Benjamin]
>
> I find that most of the pastors who came here were bullied, being terminated in their service. [Rueben]
>
> They tried to do a coup on me, they wanted to remove me. [Micah]
>
> We went to this meeting with the pastor, and we didn't actually know this was going to happen, but he had the two wardens there, and the people's warden was completely behind him…and we felt completely ambushed and betrayed. So, it felt like it was a real setup. [Aaron]

In the majority of these cases, dealing with bullying was one factor that contributed to feelings of depression.

6.4.4 Formal external support and professional development

The literature review also identified how pastors are often isolated in their roles. Therefore, it is important for them to find a place where it is safe to process the various emotions that arise because of pastoral work. In this regard, the interviews explored pastors' experiences of how formal support (e.g., supervision) met this need. Additionally, pastors talked about their experiences of meeting with health professional and engaging in professional development.

Supervision helps process emotional responses and respond to stress

All registered Baptist pastors are required to meet with a supervision person at least every two months. Examples of supervision include a mentor (experienced pastoral leader), mentoring group, spiritual director, supervisor, and coach. Pastors frequently

mentioned the positive benefits of supervision to help support their AWB (11 sources, 21 data extracts).

First, Malachi found that meeting with a supervisor helped him process his emotional responses to work-related stress:

> …to be able to go to someone and cry, go to someone and moan, and complain, and say whatever you want, but then break it down with you, respond back to you, to help you process what is happening - that was gold.

Second, Rebekah was involved in a conflict involving two congregations that were meeting together for their Sunday service. The announcement by one of the congregation's leadership that they no longer wanted to continue the existing relationship left Rebekah feeling devastated, frustrated, dissatisfied with ministry, and grieving over the loss of the relationship. However, after meeting with a spiritual director, Rebekah was able to focus her mind on the positive:

> I see a spiritual director once a month and they're really, really good…and they're always saying to us, you know what, what are the things that give life to you, and you need to make sure in your life that you've got more things that you're doing in your ministry that are giving life, than things that are draining you…so when we went through this grieving…I just think that really helped us not to plummet into too much empty space. [Rebekah]

Third, Aaron's supervisor encouraged him to remove himself from a work-related bullying situation:

> I did have a supervisor and I talked to him about it all, and he, he was really good I mean, without telling me what to do he said, you know, is this a place you want to stay in?...he was really helpful in saying, well, you know, what's that going to do to your mental and spiritual health, if you keep plugging away at something that's just completely untenable. [Aaron]

However, supervisory support does not always help support a pastor's AWB (8 sources, 12 data extracts). A key reason for this is a lack of rapport, as Samuel comments, "my mentor this year is a great guy, but he is a bit less connected with his emotions…so I think I'm probably a little bit less likely to share as in depth with someone like that." Another reason is that supervision can focus only on the practical aspects of ministry

and does not explore the relational aspects with his/her supervisor. As Miriam writes, “supervision is more - this is what is going on in ministry…it is very task orientated.” Finally, for some pastors the supervisory relationship becomes an exercise in meeting Baptist registration requirements, rather than a meaningful relationship. As Jacob writes, “I've had some previous ones [supervisors] where to be honest I could tick the box and say we'd had the meeting, and that's really all there was to it.”

Health professionals facilitate understanding of self

Some pastors mentioned that they had engaged with a health professional such as a trained counsellor or psychologist (6 sources, 11 data extracts). Reasons for engaging with a health professional included experiencing a low mood, treatment for a diagnosed mental health issue (e.g., depression), and coping with anxiety. Pastors found health professional support helpful as the following comments illustrate:

> The psychotherapist I saw would often sit there looking at me in silence while I'd sort of stare around the room and basically, trying to get me to acknowledge, how I was really feeling, and I wasn't good at it. I'd say often, I think this, and I’d think that, and he just would drill down below that really…that's what you're thinking but what are you feeling? Well, I don’t know what I'm feeling, but he’d just continue to drill down. [Benjamin]

> So, I’ve been to counsellors and psychologists to sort of talk about how, what healthy emotion does actually look like for me, because it's very different from someone else. I get emotional in different ways. And I express my emotions very verbally. [Daniel]

However, in two of these cases the engagement was prompted only by very significant events, such as being hospitalised. This raises the question as to why pastors do not engage with health professionals more often? Some reasons offered by one Baptist pastor are that they do not think they are “doing too bad” and they are weary of disclosing personal information to someone they do not know (Aaron).

Professional development provides tools to increase self-awareness

Relatively few pastors mentioned the benefits of engaging in professional development in order to improve their AWB (6 sources, 7 data extracts). Those that did comment, engaged in a broad range of activities including conflict resolution courses, anger management, cultural debriefing, and engaging with Peter Scazzero’s

emotionally healthy spirituality material (Scazzero, 2014). The main benefits of professional development for pastors' AWB included improving their ability to recognise and express emotions, more generally helping identify areas of strength of weakness, and to reflect more positively on a situation that impacted their AWB. The following are some of pastors' comments:

> I tried to keep an emotional diary…trying to identify what emotions I experienced the day before…that came out of Pete Scazzero's book… he had a list of about 30-40 emotions, as opposed to just happy, angry, …and trying to identify which emotions I'd experienced during the day, that's probably still a helpful exercise to do. [Benjamin]

> As a staff, we've just started working through Pete Scazzero's book "emotionally healthy spirituality"…there are parts of it that are quite affirming, and then other parts, I was like, I could definitely do better in that area! [Elijah]

> We stayed with a cultural lady who helped us, and we debriefed about it, and we realize now we have learnt more about culture through the negative conflict than we would have ever if we had just carried on positively. [Rebekah]

6.4.5 Pastoral care demands

The literature review identified how the demands of pastoral care and responding to crisis are a source of stress and emotional depletion for pastors. This was also evident in Baptist pastors' experiences as described by the following demi-regularity.

Pastoral care demands can produce positive and negative affect

Engaging in the demands of pastoral care can be a source of both negative and positive affect for Baptist pastors, depending on the circumstances (5 sources, 14 data extracts). In relation to negative affect, at times pastors felt overwhelmed by the depth and quantity of pastoral care needs in their local church. From pastors' perspectives this was caused by a range of scenarios. First, a series of unexpected health issues and deaths of congregational members. For example, Miriam had to deal with several significant pastoral care issues over a six-month period. These included pastorally caring for congregants with terminal illnesses and mental health issues. The demands of this care took a toll on Miriam's AWB as she processed feelings of sadness and grief. She reflects:

> The last six months have been really draining for me, there has been a lot of negative stuff happen in terms of people's health…I feel teary because I feel I've had to give out, stay strong…it's close to my heart, because they are friends.

Second, the number of people in his/her congregation who have highly complex psychological and emotional needs. As Micah comments:

> I ended up taking on more and more counselling because I couldn't refer people and know that the outcomes were going to be good for that family…but I became so distressed…at points doing 56 hours a week counselling plus leading a church.

Third, other pastors talked about the emotional toll of dealing with "deeply dysfunctional things that were going on…cases of multiple adultery and things that just ripped me to pieces" (Elijah). The tendency to take their congregants' emotional problems upon themselves was also an issue for some pastors.

On the other hand, engaging in pastoral care can produce positive affect as the following comments indicate:

> At the same time in a strange way and I still remember feeling this so clearly, I get into those situations, and I'd feel invigorated and alive, helping those people. [Micah]

> To see the transformation that comes with that gives me a sense of emotional well-being, because I can see that even though I didn't necessarily contribute a lot in terms of solving problems, I've actually been the right person at the right time for that person to feel like they were able to release stuff. [Aaron]

Pastors also described how they coped with the demands of pastoral care. First, they talked about the importance of differentiating between being supportive and taking personal responsibility for trying to solve people's problems. Second, one pastor worked with her church Elders to develop a pastoral care plan. Third, engaging in self-care activities helped pastors to replenish their capacity for pastoral care.

6.4.6 Vocation –The Pastoral Call

Another potential cause of AWB identified in the literature review was how perceiving work as a calling can influence one's level of job satisfaction, which in turn influences

the level of PA or NA experienced. The influence of the "pastoral call on AWB", the belief that the pastoral role is a calling of the Holy Spirit, was frequently mentioned by pastors (13 sources, 43 data extracts). The following three demi-regularities were identified in relation to how the pastoral call positively and negatively impacts pastors' AWB.

Knowing they are called, and believing they are fulfilling their call, increases positive affect (even in the midst of stressful situations)

A number of pastors talked about the importance of knowing that it is God who has called them to ministry and is ultimately in control of their call (7 sources, 12 data extracts). In this regard, pastors had an assurance that if God had called them, then God would provide what they needed to fulfil that call. This assurance produced feelings of confidence to get through difficult times, contentment in the role, and joy as the following comments exemplify:

> When the going gets tough I need to know this was God and not just me, know that this is not just a vocation, a vocational choice. I'm not here just because I see a need, it's because God has said this is where I want you to be, because when the going gets tough, if you know your call then you know that God will give you what you need. [Elijah]

> So, a renewing sense of joy that came from ministry…because I knew that I was serving God, I was serving someone who was ultimately above and everything and there was a real sense of joy in that again. [Malachi]

> So even though I try to do things, you know, to have meetings to discuss about this, what is the next plan of action and all of that, but still, I know God is there, so that gives me a confidence, and I'm also not afraid to lose my job. If people kick me out, I will go today, I'll go tomorrow, that's not a problem. So, I'm not stressed about the work because I know God has called me to this job, so for now I am ministering here, tomorrow I may minister elsewhere, so I'm not worried about that part. [Levi]

> I never question my call to be honest. Because my call is the very thing that keeps me here, because it was so clear. You [God] called me to this site through thick and then you better be here to help me out, so that's probably the thing that keeps me going. [Miriam]

Pastors also experienced positive affect when they felt they were fulfilling their call through positively influencing the lives of others (4 sources, 4 extracts). For example,

Micah commented that even in the midst of his "own total distress…at the same time, in a strange way…I'd feel invigorated and alive, helping those people." Another pastor found that seeing people positively impacted through her ministry, sustained her in a time of stress:

> …it was just a weekend of prayer, and that's made me on a high this week…I thought who does that when they are emotionally drained? Except, the release from that, I knew God was speaking to me saying, this is how we can deal with this, this is going to work, and it did. This person is just set free…[Miriam]

In Daniel's case, just reminding himself of his call increases his level of positive affect, even in difficult times:

> There's going to be times where it [pastoral ministry] is incredibly painful. But in those times, if you've got the right motivations because you love Jesus, and you are reminding yourself that you're not doing it for your own glory…that we are doing the role not for money, not for power, not for personal gain and accolades, but actually because we want to see the kingdom come, and we're wanting to see people's lives positively affected, and we love the changes that are occurring, you see things differently. You see the roses; you see the good things that are going on when you are rooted in that place. [Daniel]

On the flipside, the pastoral call can also negatively impact a pastor's AWB through creating idealistic internal expectations. This phenomenon will be described below.

Pastors' unmet expectations of the pastoral role, themselves, and others produces frustration, disappointment, and anxiety

Many pastors talked about how their personal expectations of the role, and expectations of themselves and others contributed to an experience of low AWB (12 sources, 41 data extracts). First, expectations of the role involve the time a pastor spends evangelising, and discipling members of his/her congregation, versus administrative tasks (4 sources, 6 data extracts). For example, Samuel struggled with a new role as it was "90% administration" versus his expectation that he would have more influence in the life of the church. This event encapsulated how Samuel felt in general about the gap between the ideal expectations and reality of day-to-day pastoral ministry:

> I think ministry doesn't end up what you expected it to be. You take a call into ministry…you want people to grow in their relationship with Jesus…but the reality is, that while you do see that happen, often so much of your world is consumed by people challenges or organizational issues, or politics, and all these other things…every week you are putting on a church service…and even though God works through these things, it's something different than you imagine.

Miriam struggled with being too busy to evangelise:

> …what has God called me too? There is a struggle though, because I love seeing souls saved, and my church is on a decline, what am I doing? And so, I had that struggle, why am I not evangelising, and ahhh, I don't have enough time to evangelise, I'm too busy doing xyz...

Other pastors who were interviewed also made similar comments about struggling with the difference between what he/she felt called to do, and the reality of day-to-day pastoral ministry:

> I actually really enjoyed the pastoral care side of it, and when I had to step back from that I resented it, I really enjoyed it, I enjoyed going and seeing people and sitting down and talking with them, and so when I needed to start delegating more of it to other people, I struggled with that. Both from my concept of what a pastor was and whether I was still fulfilling that, whether I was still a good shepherd. [Elijah]

> You talk about the traditional term of a pastor and what they should traditionally do, I actually get very little time to do that pastoral stuff. It is very much a CEO of an organization where you are driving strategy, driving vision, driving developing leadership…So there is a great tension between the traditional pastoral expectation and all the other stuff that no one has a clue that you do. But if you didn't do it, the stuff that they perceive as being pastoral and their experience in the life of the church wouldn't happen…So the tension is, I want to be here, and my heart is just to preach, teach, pray, sit with people, believe in people, but it doesn't happen, unless we have pathways, vision casting, strategy, finances. You're trying to balance the two is very difficult. [Obadiah]

Second, for many pastors, there is a tension between expectations of seeing spiritual growth in individuals, and the challenge of measuring this outcome (3 sources, 3 data extracts):

> That's been like one of my number one questions throughout the years. How do you measure success? Because it's pretty hard. Like there are external markers that people talk about, baptisms and decisions for Jesus, or what not. For someone who loves journeying with people and isn't so focused on the end result of that, it's pretty hard, and then for someone like me who has high expectations on myself, it's like, how do you gauge that? And if one area of ministry isn't going so well, or I feel it's not going so well, and then it's like, it can be the domino effect so to speak. So that's definitely a question I have asked out loud and in my heart a lot over the years, and still do. [Isaac]

> And success is hard, I think can be hard to measure when transformation happens so slowly at times. Sometimes you happen to be a link in the chain where something just suddenly changes and you go wow you see this big thing happen, but a lot of it is walking, plodding day by day. [Aaron]

Third, for other pastors, idealistic expectations are related to his/her congregation (7 sources, 15 data extracts). There is an expectation that members of the congregation will volunteer their time to lead and serve in church ministries. When this expectation is not met, it can lead to low job satisfaction, experienced as feelings of frustration and disappointment. For example, Obadiah's period of low AWB was triggered by his perception that the congregation was not putting as much effort into the life of the church as he was:

> [I] got quite disappointed with people. Disappointed with the efforts. Disappointed that they're not keeping up. I had to learn better how to deal with disappointment, how to deal with myself and my pacing when people weren't moving to what I thought.

Fourth, pastors most frequently commented on the expectations of themselves (10 sources, 20 data extracts). When these expectations are not met, pastors often felt guilty, depressed, and anxious, as the following pastors commented:

> I do have a high degree of responsibility, and feeling like this is my job and what I need to be doing, and probably in the longer term the kind of consequences of that is feeling guilt and not being able to work to the level I would have if it hadn't happened, and I probably still feel that now…this feeling that when they hired me, you know, like they thought they were getting one thing, but actually now they've got kind of less than that, which is also about expectations. There has never

> been anything anyone has said or indicated, to make me think anyone else is thinking that, but it's just what I think. [Deborah]

> I had pretty much burnt out…emotionally I was lost and wounded, and completely shattered...it was agitated depression, that was the calling of it. I think it was in a sense me trying to do too much, trying to say yes to too many things, the pressure of a young family, and thinking about leading the church or leading the team…I think that the over-committing, the internal pressure that I felt, and just trying to work out what is God's will, what is he saying, you know the big question. [Isaac]

However, a number of pastors also talked about how they were able to adjust their internal expectations of the role, themselves, and others (6 sources, 11 data extracts). For some pastors it is a matter of accepting his/her limitations as a human being. For example, Benjamin comments:

> I do get frustrated at myself, I don't beat myself up nearly as much but I do get frustrated at myself, I can be very hard on myself…I have this expectation of where I want to operate, you know at this level all the time, and I get annoyed that I can't…and I can do that in bursts, but I can't maintain that, you know, but you know, I think I've come to maybe be better at living with my own humanity and accepting that that is just the reality.

For others, it is a matter of accepting that the church is going to go through different seasons of growth and decline. As Miriam comments:

> I realise the church is always going to go like this, it's always having ups and downs…it's never going to be a mega church! It's not about that, it's about being filled with God, bringing people to maturity, and if he only gives you that many, you look after that many. And since then, I'm in a much happier place of going with the flow, and just going oh well, it goes up and down, and while He has called me here, I'll do what I can and what I can't in terms of that growth stuff, that's not up to me.

Working out the nature of their calling reduces the burden of ministry

A number of pastors talked about the significance of working out the nature of their calling for their AWB (9 sources, 24 data extracts). This involved a process of working out what aspects of ministry are God's to carry, and what it was that they were being called to carry. This was evident in Deborah's story, where the perceived lack of spiritual growth in the people she was leading led to feelings of anxiety over a period

of six months. When Deborah was able to distinguish between what she was called to take responsibility for, what other people should take responsibility for, and what was God's responsibility, her sense of AWB improved. As Deborah writes:

> I think I was no longer carrying the burden of ministry and making everyone love Jesus…I was holding it a lot more lightly, and going, this is what I'm called to do, I do my bit and then God does his bit. So, it's just this greater awareness of actually what I'm able to do in my role, I can feed people, but you know it's ultimately up to them and God. So, kind of feeling a freedom in that.

Similarly, Miriam writes:

> I realise the church is always going to go like this, it's always having ups and downs…it's never going to be a mega church! It's not about that, it's about being filled with God, bringing people to maturity, and if he only gives you that many, you look after that many. And since then, I'm in a much happier place of going with the flow, and just going oh well, it goes up and down, and while He has called me here, I'll do what I can and what I can't in terms of that growth stuff, that's not up to me, we are a church.

6.4.7 Identity and the pastoral role

The literature review identified several theories relating to how a person's identity (the self) influenced AWB. Analysis of the interviews identified three demi-regularities that related to how a pastor's performance in the role impacted his/her self-esteem, which in turn influenced his/her AWB.

External expectations of a pastor's performance challenge self-esteem

During the interviews, pastors described how external expectations, such as from congregations or the wider Baptist movement, negatively impacted their AWB. These expectations were related to their performance in the role, which they identified as a challenge to their self-esteem (6 sources, 12 data extracts).

First, pastors perceive that there is organisational and cultural pressure to grow the local church numerically. Some of the markers of a "healthy church" within the Baptist movement are service attendance, number of baptisms, and church membership, all of which are published every year in the Baptist Union Yearbook. One pastor described

the Yearbook statistics as “those shame and blame stats.” Another pastor described the perceived pressure to achieve church growth:

> There is an unspoken pressure to do with size of church and growth. If you're a small church and the numbers are declining, or if your numbers are declining and not growing, then what does it say about you as a pastor, because the expectation is that churches will grow. And so, if your church is declining and not growing, or if your church is less than a certain size, then you feel there is almost an evaluation that goes on, where you are valued by the size and perception of your church. [Elijah]

Similarly, Hosea feels there is a culture within the Baptist movement that larger churches are valued more than smaller churches. He perceives that if you are a pastor of a small church, your self-esteem “takes a hammering, especially in our Baptist system.” National events such as Baptist Assembly, provide fertile ground for comparison and competition in relation to numerical growth, and according to Hosea, “if you are in a small church, you are well out of that competition, you are just not competing.”

Miriam mentioned in her interview that she was very aware of these markers of success and a sharp decline in her congregation numbers resulted in stress. This decline impacted Miriam’s self-esteem, which expressed itself in feelings of inadequacy; in Miriam’s words, “I suck at being a pastor!”

Second, other pastors feel the weight of responsibility to deliver KPIs from projects of major significance to the local church. In Daniel’s case, he was given responsibility for a significant church project. He thought he had managed the project successfully, but members of the congregation and Elders were telling him that he had not performed. The situation challenged Daniel’s self-esteem:

> It was an experience on a scale that I've never had to deal with before… I was used to dealing with success, and so you're wanting to have that same positive reaction that you normally have and people aren't letting you have it, it creates another set of challenges to deal with… the emotional well-being that I did have wasn't adequate to deal with this, this specific set of circumstances, it was another level again.”

Pastors' pre-existing "performance narratives" drive them to perform

Pastors were also prompted to comment on whether identity related issues may have contributed to a period of low AWB. These issues included being driven to perform, wanting to please people, and whether a pastor's sense of self-worth had become enmeshed in the pastoral role. The mention of these types of identity issues resonated strongly with pastors (10 sources, 47 data extracts).

Many pastors were able to name specific unhealthy beliefs about themselves that they brought into pastoral ministry. They identified that these beliefs contributed to periods of low AWB as they strived to meet their own performance expectations. For example, Samuel agonises over some decisions because even though they might be the right thing to do, they might also be unpopular and affect peoples' perceptions of him. Samuel recognises that his anxiety is driven by a performance narrative, "what people think of me matters, even though I know that it doesn't need to matter." Other performance narratives included "I want everybody to be pleased with me" (Aaron), "to know I've made a difference" (Obadiah), doubts about whether they are "good enough" to be a pastor (Isaac), if I fail at something then "I am a failure" (Deborah), and "what people think of me matters" (Samuel).

Pastors also recognise that these narratives were often established through the social interactions with one's family. For example, Aaron identified that his performance driven internal narrative was formed in his childhood. Aaron's father "was a very violent man and so there was a lot of physical violence around that and verbal stuff going on that, you know put downs and that sort of thing." For example, if Aaron did something wrong, his father would say "I am pleased about that, in a sarcastic kind of way." This drove Aaron to seek approval through his performance, "I want everybody to be pleased with me and I don't want to feel those feelings of, put down for not doing something right." In his first year of ministry, he received lots of encouragement and affirmation from leadership, and therefore this narrative was not provoked. However, when a new leader rejected him for a new pastoral role, even though he had felt he had performed well in his current role, the internal narrative was provoked, "If I have performed and it's still not good enough, what does that say about me as a person?"

Daniel recognises that being a high achiever was encouraged by his parents and grandfather. Therefore, he would "always strive to over perform constantly, like if the bar was set here, I would go here." Obadiah is aware of his performance narrative of wanting to "know I've made a difference and added value." This narrative was formed as he grew up in a church where his parents were pastors. Obadiah wants his parents "to be proud of me" and he wants to build upon what his parents established. This narrative can drive the tendency to question if he has done enough to impact people's lives. When he does not feel like he is achieving his ministry goals, it affects his AWB:

> You can have a whole ministry time up the front, people giving their hearts to Jesus, and I still wonder, was there someone out there that didn't come forward? Did I not do anything to move them? And if you stay in that place too long its dangerous…you just get on top of yourself and become sad. So, I think about those things often, just always navigating those, because I just want to add so much value to God's kingdom, to God's people. I want to make a difference. I think there's something in me that needs to make a difference for people.

Benjamin brought into pastoral ministry a performance narrative to "win God's approval, God's love." He acknowledges the root of this desire, "I was trying to win my father's approval, because he was a loving dad but wasn't good at showing it, so I was striving to please my earthly dad, but I'd been taking that into my spiritual experience." As a result, he was a "driven perfectionist" who was very hard on himself. This narrative contributed to a significant period of depression in his life provoked by pastoral ministry.

Isaac brought into pastoral ministry a performance narrative of whether he was "good enough" to be a pastor. Isaac can trace the origin of this narrative to his childhood:

> I was the type of kid that would achieve quite high on things but get no praise for it, if I didn't achieve that well I would certainly hear about it. And so, for me it was like trying to earn my parents love…this desire to achieve, that desire to feel worth, has definitely come from my childhood, but it's also been part of my journey with friendships."

Deborah recognised that she entered pastoral ministry with a performance narrative associated with her perceptions of success and failure:

> I had known for years and I've always had a struggle with success and failure, just this huge fear of failure and because it was all tied to my core identity because if I failed at something then I was a failure and so I avoided that.

Differentiating between the pastoral role and identity in Christ

Several pastors also commented about how differentiating between the pastoral role and their identity in Christ was a factor influencing their AWB (5 sources, 9 data extracts). As Elijah reflects:

> And so, you need to actually have a deep sense of who you are, and what God has called you to do…you're not defined by being a pastor, you're defined as a child of God, which is a bigger thing. So, you've got to find your sense of self-worth outside of the role, otherwise, it's going to unravel for you at some point. Come down out of the pulpit every Sunday and try to measure people's approval of how you've done, a roller coaster, some pretty bad Sunday afternoons!

Other pastors also talked about how crucial it was to pursue a relationship with God, not based on needing to fulfil the tasks of ministry but based on being "a child of God:"

> My time with Jesus in the morning has become even more crucial for me, I just love it, I love it…just loving what God has given me and not sweating the small stuff, and not thinking that my identity is tied up in my ministry, which is huge for me. [Isaac]

> Just having something so you don't get your identity in just being a pastor, you get your identity in being a child of God. He's created you with different bents and he wants you to enjoy life. So, I would say, having passions is important, having downtime, not being a workaholic. [Rebekah]

For many pastors, the process of differentiating between the pastoral role and their identity in Christ involved challenging their performance narratives. One way this occurred was through "hearing God speak" through others. For example, Aaron attended a church service where he shared his experience of being rejected for a pastoral role with a Vicar who told him, "one man's no is not the whole story." Aaron believes that God orchestrated the event, "I think it was God's leading, bringing me back into a place that he wanted to bring healing and restoration." This resulted in a return to pastoral ministry.

Taking time away from the day-to-day pressures of pastoral ministry is another important practice that enables the transformation of performance narratives. For example, Deborah describes how a Sabbatical created space for emotional processing:

> The sabbatical gave me some time and space where I could actually do some reading and have some input that helped shift my thinking and change my perspective in terms of this is who God says I am and actually, this is what a relationship with God is really about.

While on Sabbatical Deborah grasped the Biblical truth that she was God's beloved child. She writes, “it kind of hit my heart in a way that I actually believed it and kind of felt this sense of freedom, you know, succeed or fail that doesn't change the core of who I am, I’m still God’s beloved child, so that was incredibly transformative for me and my thinking.” Once she had confronted it, she was able to restrict its power to affect her AWB. As Deborah writes:

> I remember there being a case when something came up and I was wanting to move back into operating out of a kind of fear and success. So, I think I've got much quicker at identifying that, and then having to pull myself back up, hold on…this doesn't really matter, this doesn't define who I am.

6.4.8 Family of origin

The literature review identified how social influences, including one’s family, teach rule-based emotional skills. For example, how to recognise emotions and appropriately express emotions. This was evident in pastors’ experiences.

Family of origin’s positive and negative influence on emotional behaviour

Many pastors recognised how their family upbringing has influenced their emotional behaviour in response to the stressors of pastoral ministry (13 sources, 30 data extracts). First, family of origin can influence a pastor’s ability to recognise and process emotions. For example, Benjamin acknowledged his family’s influence on his tendency to suppress his emotions:

> I think I was in denial that there were issues really. I grew up in this home with lovely Christian parents, but they weren't good at expressing emotions at all. While home life in once sense was functional, it was dysfunctional.

Benjamin suffered from depression, but was so successful at suppressing his emotions, that even a staff member experienced in mental health did not notice "anything amiss." Benjamin also describes how his parents did not model how to deal with anger, which he believes influenced the development of his EQ:

> …I never saw my parents express anger well…English reserve, you don't express much emotion…I basically learnt from a young age that anger was bad…if other people got angry at me I tended to withdraw…because I am head oriented…if someone says something it maybe takes me a day to figure out I am angry about that…I'm not fast enough in my own emotional EQ.

Second, Nahum describes how he felt his parents did not model to him how to express emotion appropriately in response to different situations. As he writes, "I did a lot of guessing…am I allowed to be upset…am I allowed to applaud?

Third, in terms of personality, some pastors recognise that they are more sensitive to criticism and struggle with conflict more than others. As Isaac writes:

> Emotions were barely talked about…I would never really see conflict resolved…I can never remember mum or dad apologizing to me or anything…and I was quite sensitive…I wore my heart on my sleeve so to speak, I could get easily hurt and really struggled with making good friends growing up.

Conversely, pastors also spoke positively about the influence of their families on their emotional responses. For example, in terms of modelling how to regulate his emotions, Levi describes his parents as "very, very helpful…my parents were problem solvers…my father was also a leader in the church, so I've seen how he addressed people." Levi's parents also modelled to him healthy ways to resolve conflict, "people used to come to them for counselling and they would sort those issues for them, and that was really encouraging, I was proud of my dad."

6.4.9 Self-Care

At several points throughout the literature review, engaging in self-care practices was identified as a way that pastors use to manage stress. This was also evident in Baptist pastors' experiences as the following demi-regularity describes.

Self-care practices contribute to a positive sense of AWB

Pastors reflected on the role of self-care practices in contributing to a positive sense of AWB (14 sources, 68 data extracts). These practices included engaging in a healthy lifestyle, taking regular time off, and maintaining a healthy work/life balance.

First, in terms of engaging in a healthy lifestyle, pastors talked about engaging in recreational activities that helped them release stress and filled their "emotional tank" (7 sources, 8 data extracts). These activities included physical exercise, reading, and other hobbies. As Malachi writes, "It's a way for me to just switch off really…in this moment I don't really care about what's happening at church...my focus is on doing the best that I can right now for myself and the team." Second, pastors talked about the benefits of taking time out from ministry to work through issues or simply replenish themselves (10 sources, 37 data extracts). A typical comment is as follows:

> And sometimes it's just a case of saying I actually need a break. So, when I take time away like I did yesterday, in my head I refer to that as defragging, I become fractured and fragmented and I'm going away to actually let all the blocks fall back into the right spaces. [Elijah]

Third, pastors talked about the necessity of needing to work at maintaining a healthy work/life balance (9 sources, 21 data extracts). This involved working out their own "rhythm" of day/evening/weekend work and family time. It also involved pursuing interests outside of their local church and instigating work/life boundaries. In terms of the latter, Isaac writes, "and keeping a day of rest where I don't check emails, I don't answer phone calls...I concentrate on God and my family." However, some pastors also talked about the challenge of maintaining boundaries, "It's hard for me to say I can see you for just this half an hour, but at 2:30 you really have to go" (Miriam).

Having described the findings from pastors' experiences as to what contributes to both positive and negative AWB, attention now turns to describing several potential AWB causes that were not identified as demi-regularities.

6.5 What is not in the intensive findings

Several potential AWB causes identified in the literature review were not identified as demi-regularities through analysis of the intensive findings. The following briefly

describes these, along with potential reasons why they were not identified as demi-regularities.

6.5.1 Emotional labour

Emotional labour–the internal effort to feel and display expected emotions–did not feature strongly in Baptist pastors' experiences. Only two pastors mentioned the challenge of managing their internal feelings in the midst of crisis, while trying to be a support for people in their congregations. However, this does not mean that emotional labour is not relevant to pastors' AWB. It may simply be because emotional labour was not a factor in the particular AWB experiences pastors choose to share.

6.5.2 Personality characteristics

The literature review identified a relationship between personality characteristics and positive and negative affect. For example, meta-analysis using well-validated personality measures found correlations between extraversion and PA (Steel et al., 2008). To explore whether personality had an influence on pastors' AWB, they were asked to identify themselves as extravert or introvert, and how they felt their personality may have influenced their AWB. However, while the majority of pastors were able to make some reference to their personality, there appeared to be a general lack of self-awareness for how this influenced their AWB. It was therefore not possible to establish a relationship between this aspect of personality and pastors' AWB.

6.5.3 Theological beliefs

Some scholars have identified that theological beliefs may be a barrier to improving AWB. For example, beliefs that denigrate or minimalise the role of emotions in a Christian's life such as seeing the repression of feelings as a virtue. However, when asked about their beliefs regarding emotion, Baptist pastors were overwhelmingly positive in their belief that God has created humanity as emotional beings, and of the importance of emotions for humanity's well-being.

6.6 Conclusion

This chapter has described the intensive findings that relate to pastors' experience of AWB. Pastors experience a diverse range of feelings associated with their profession. These include disappointment, grief, depression, anger, anxiety, fear, joy, happiness,

and contentment. The negative impact of these affective states on pastors professional and personal life includes wanting to resign, detachment from God, difficulty sleeping, excessive rumination, hospitalisation, isolation, and emotional exhaustion. Conversely, positive outcomes associated with high AWB included energy for ministry, confidence to lead others, experiencing closeness to God, a renewed calling to ministry, and a sense of joy and hope.

Twenty-six demi-regularities were identified. The breadth and depth of these demi-regularities demonstrates how the realty of pastors' AWB involves spiritual, psychological, sociological, and physical dimensions of pastors' lives. These demi-regularities are also potential evidence of the structures, causal mechanisms, contextual conditions, and events that produce pastors' AWB according to CR's stratification of reality. However, these can only be identified through the process of abduction and retroduction as described in the discussion chapters of this study.

The final part of this chapter described some potential causes of AWB identified in the literature review that were not identified as demi-regularities through analysis of the intensive data along with potential reasons for this.

The next section of this thesis discusses and interprets the findings in terms of CR informed definitions of social structure, mechanisms, contexts, and events of pastors' AWB. Specifically, the next chapter uses the theorising process of *abduction* to interpret and re-describe pastors' AWB experiences through the conceptual framework of appraisal theory and emotional regulation theory.

Chapter 7 Discussion: Interpreting pastors' affective well-being experiences through emotion generation and regulation theory

7.1 Introduction

According to critical realist (CR) theory, Baptist pastors' experiences in the empirical domain–the demi-regularities–are generated by events in the actual domain. These events may not be readily observable, and therefore may be different from what pastors perceive as being causes. The identification of events seeks to answer sub-question 2, "What are the events that produce NZ Baptist Pastors' affective well-being?"

In this regard, this chapter uses the process of abduction to interpret the demi-regularities identified in chapters five and six through the conceptual framework of emotion theory, specifically, emotion generation theory and emotional regulation (ER) theory. These theories were introduced in Chapter 2 which explored the nature and causes of humanity's AWB from a Christological anthropological perspective. Chapter three then identified a gap in existing literature in terms of how these theories might influence pastors' AWB. The current chapter addresses this gap by demonstrating how emotional generation and ER theories provide a plausible explanation for the events that give rise to the demi-regularities identified in the findings.

As previously stated, (see 4.8.1 Abduction – Theoretical re-description), other conceptual frameworks were explored and rejected as the appraisal theory of emotion causation, and ER theory are judged to more adequately explain the events that give rise to the observed demi-regularities identified in the findings. Furthermore, these theories were chosen as they are judged to be relevant for interventions to reduce or enhance affect, such as an AWB course.

This chapter is divided into four parts. The first describes how appraisal theory influences the generation of positive and negative affect (PA and NA) as it relates to both emotional episodes and moods. This is followed by a description of the range of ER strategies that may be employed by an individual to influence the occurrence, intensity, duration, and expression of emotion. The extensive findings demi-

regularities are then interpreted through appraisal and ER theory. The third part of the chapter utilises exemplars of pastors' AWB experiences to demonstrate how appraisal and ER theory explains the demi-regularities identified in the intensive findings. The chapter concludes with describing how various other conceptual frameworks were explored and rejected because they were judged to inadequately explain the events that produce pastors' AWB when compared with appraisal and ER theory.

7.2 Emotion generation: Appraisal theory

Given the complexity of emotional theory that involves perspectives from multiple disciplines, it is not surprising there is no agreed definition of emotion, nor the processes that generate emotions, within, or across any of the disciplines that study emotion (T. Dixon, 2012; Mulligan & Scherer, 2012). Accordingly, in Chapter 2, I compared the differences between appraisal models of emotion generation, basic emotion models, and social construction models. I argued that appraisal models were consistent with the Christological anthropological based claim that as a psychosomatic whole, human emotion involves thoughts, affects, and bodily events and processes that interrelate. Additionally, appraisal models are judged to most closely align with how affective experience is depicted in Scripture (Barton, 2011; Elliott, 2005; Hockey, 2016; Spencer, 2014).

To recap, appraisal theories of emotion "define emotions as processes, rather than states" (Moors et al., 2013, p. 119). In other words, rather than focusing on the causes of specific emotions such as anger or fear, appraisal theory is concerned with the processes involved in a prototypical emotional episode, which is then labelled as anger or fear. The theory proposes that each prototypical emotional episode involves a coordinated response of five emotion components to an external or internal stimulus event (Moors, 2009; Scherer, 2005). The following builds on the basic description of an emotional episode in Chapter 2 by providing a detailed description of the five components of an emotional episode and their relationship with one another. This level of detail is deemed necessary in order to demonstrate how appraisal and ER theories provide a plausible explanation of pastors' AWB events and outcomes in part three of this chapter.

7.2.1 Emotional Episodes

Emotion episodes are a co-ordinated response to an external or internal object stimulus event (Scherer, 2005). To be classified as an emotion episode, there must be an actual object, or the appearance of an object, such as a thing, organism, a natural event, the behaviour of other people, my own behaviour, or memory recall of an event (Mulligan & Scherer, 2012). One is "afraid *of*, is angry *with*, is in love *with*, or has pity *for* something" (J. A. Russell & Barrett, 1999, p. 806). This suggests that the object of an emotional episode is subjective, as Hockey writes, "the object is imbued with the qualities one perceives it to have which may or may not have basis in objective fact" (Hockey, 2016, p. 31).

Cognitive Appraisal

The cognitive component of an emotional episode consists of a conscious, or unconscious appraisal, of a stimulus event. Appraisal consists of assessing "features of the environment that are significant for the organism's well-being" (Moors et al., 2013, p. 119). In other words, it evaluates whether the stimulus event is beneficial or harmful to an individual's needs, attachments, values, goals, and beliefs (Frijda, 2007; Lazarus, 1991; Scherer, 2004). In this way, emotions are value-laden, as opposed to being reduced to a purely physiological sensation (feeling), in response to an external stimuli (William James, 1884).

What distinguishes appraisal theories from other emotion theories is the specification of appraisal criteria (or variables) that result in different emotions. There is general agreement that these criteria include goal relevance, goal congruence, control (coping resources), and agency (Moors, 2017; Moors et al., 2013). Some appraisal theorists also include other criteria such as unexpectedness (Scherer, 1984), and normative significance (Scherer, 2009a).

In categorical appraisal theories, each criterion has a set number of possible values (e.g., goal congruence *or* goal incongruence), which results in a limited number of emotions (Lazarus, 1991). Alternatively, dimensional theories propose a continuum from goal congruence *to* incongruence, with potentially an infinite number of values (Moors, 2013). The latter view is adopted in this study, as it allows more variety in the emotions that can be generated through the appraisal process. As Moors (2017)

states, “there are an infinite number of appraisal patterns that give rise to an infinite number of action tendencies, somatic responses, and experiences, which combine into an infinite number of subsets of emotional episodes” (p. 7). Furthermore, the possibility that two people can differ in their appraisal of the same event may explain why their emotional response differs (Hockey, 2016). In relation to pastors, this may explain why two pastors could react in completely diverse ways to the same stimuli. As Pegram states “a harsh comment from a person may have little impact on one minister, causing few feelings, however another minister in a different context may find the same harsh words quite wounding, causing strong feelings” (Pegram, 2015, p. 20).

Each of the appraisal criteria also has a separate influence on each component of the emotional episode, and hence contributes to the eventual labelling of an emotion as follows.

First, goal relevance relates to whether an object stimulus is perceived as enabling or hindering progress towards achieving a goal, or a concern (Moors, 2009). A goal or concern can include “the individual’s needs, attachments, values, current goals, and beliefs” (Moors et al., 2013, p. 120). For example, hearing a noise at night will provoke an emotional episode if it raises concerns for the goal of one’s physical safety. Goal relevance also relates to the intensity of emotion. The more important the goal is to the individual, the stronger the ensuing emotional experience (Moors, 2009, 2017).

Second, if an object stimulus is considered congruent with one’s goal, then this will lead to a positive emotional experience. Conversely, if there is a mismatch between a stimulus and a goal, this leads to a negative emotional experience (Moors, 2009). Using the same example above, if the noise in the night raises concerns for the goal of one’s safety, this may result in fear. Goal congruence also determines the direction of the action tendency to either avoid or approach the object stimulus (Moors, 2017).

Third, control refers to whether one believes they can deal with, or change, a particular object or event; whether they can either adjust to live with the consequences, or influence the consequences (Mulligan & Scherer, 2012).

Fourth, part of evaluating control involves assessing agency; referring to whether an event is internally or externally caused, and whether human agents (or God) can control the event.

Fifth, unexpectedness refers to how prepared a person is to respond to an event such as whether the death of a loved one was expected or unexpected.

Sixth, normative significance is an overall assessment of the event in relation to compatibility with self-concept, values, social norms, beliefs about justice, or moral principles (Scherer 2009a). As Spencer (2014) comments:

> Emotions are richly "valuative" in the sense of representing our strongest values, what is valuable to us, what matters most. Likewise, as motivational forces, emotions reflect not just our passing whims and fancies, but our deepest desires and highest aims; and as relational factors, emotions reveal how others press our most critical buttons and bolster or challenge our core convictions and sense of self (p. 29).

Moors et. al., (2013) provide the following example of how some of the variables may work together, "a person sees her neighbor as the cause (agency) of her lack of sleep (goal incongruence) and does not know (certainty) whether she can change the situation (control)" (p. 120).

Appraisal also drives the synchronisation of the other components of emotion "in a continuous recursive feedback loop" (Mulligan & Scherer, 2012, p. 351). For example, "changes in appraisal may lead to changes in physiological and behavioural responses. These may, in turn, lead to changes in appraisal, either directly or indirectly (via a change in the stimulus situation)" (Moors et al., 2013, p. 120). Therefore, several emotional episodes may run in parallel (Moors, 2013). Finally, of significance for this study, is that inadequate appraisals can lead to unpleasant emotions. For example, hopelessness has been attributed to underestimating one's level of control over an event (locus of control), and anxiety associated with an excessive concern about one's power to change a situation (Scherer, 2009a).

Motivational component

The appraisal of an object stimulus, results in a strong motivational power, producing a state of action readiness. If an object is evaluated as harmful then there is a tendency to want to move away from it, conversely, if an object is evaluated as beneficial then there is a tendency to move towards it. However, it is important to note that an action tendency does not necessarily mean that the action is conducted, as an individual can still regulate their actions (Scherer, 2012). In this regard, appraisal theory is consistent with critical realism that looks for *tendencies* and not law-like outcomes. As previously stated, critical realism deems the actualisation of a mechanism or tendency as occasional. This is because in open systems (such as the workplace), the unpredictability and complexity of human behaviour determines that there are no law-like regularities (see 4.4 Research approach).

Somatic Component

The somatic component consists of central and physiological responses (e.g., amygdala activation), and changes in peripheral responses such as an adrenaline rush (Moors, 2009, 2017). Other bodily symptoms may include heart palpitations, stomach distress, sweating, hot or cold flushes, shortness of breath, fatigue, and muscle tension. This component serves the important function of system regulation, namely the central nervous system, the neuro-endocrine system, and the automatic nervous system (Scherer, 2005).

Motor Component

The motor component consists of expressive behaviour including facial and vocal expression like a startled facial expression (Mulligan & Scherer, 2012). It has the important function of communicating to others one's reactions to stimulus, and behavioural intentions (e.g., freeze, fight, or flight behaviour). In this way emotions are inherently relational, and not simple internal, self-contained, individualistic processes (Spencer, 2014). The motor component may also involve actual changes in behaviour, such as actual flight or fight behaviour (Moors, 2017).

Subjective component

The subjective component involves changes in experiences or feelings, like feeling scared (Moors, 2017). This component integrates all of the information from the other

components, and represents ongoing changes in the other components (Scherer, 2019). This component also has the important function of monitoring one's internal state and regulating interaction with one's environment, such as enabling an individual to communicate his/her emotional experience to others (Scherer, 2005, 2019).

In some cases, emotions appear to last for days, weeks, or months. Examples include the fear of being fired, prolonged sadness or grief resulting from the death of a loved one. Appraisal theorists reconcile this with the theory that what people are re-experiencing is the subjective component of emotion, and not the complete process of an emotion (Mulligan & Scherer, 2012).

In part three of this chapter, pastors' AWB experiences, will be described in terms of these five components of emotion, but with emphasis on the appraisal, action tendency, and subjective experience components. This is because while pastors could recall their thoughts and feelings relating to emotion episodes, they could not always recall, or did not mention their physiological responses, or facial and vocal expressions. Despite this limitation, given the subjective nature of emotions, there is still no better way to access an individual's emotional experiences, "other than to ask the individual to report on the nature of the experience" (Scherer, 2005, 712).

7.2.2 Appraisal theory and moods

It is important to distinguish emotional episodes from moods. Moods are defined as a *persistent state* of certain types of consciously accessible feelings usually low in intensity, and lasting longer than emotions, from hours, days, weeks, to even longer in clinical cases (Ekkekakis, 2013; Keltner et al., 2019; Moors, 2009). For example, if feelings of sadness persist, over time they may turn into a depressed mood.

While prototypical emotional episodes are always linked to a specific object stimulus, this is not always the case for moods (Keltner et al., 2019; Scherer, 2005). Moods often cannot always be clearly linked to a specific event and often lack an object or specific cause (Keltner et al., 2019; Scherer, 2005).

Sometimes moods can be about nothing specific, or about everything in general (Frijda, 2009). For example, a mood could have a vague object such as "one's whole future" (Ekkekakis, 2013, p. 44). Similarly, Lazarus argues that "moods … are products

of appraisals of the *existential background* of our lives. This background has to do with who we are, now and in the long run, and how we are doing in life overall" (Lazarus, 1994, p. 84). Examples of existential issues include an attack on deeply held beliefs, dealing with bereavement, feeling loved and respected, or facing a life-threatening or disabling illness.

Because of the vagueness of moods, a person may have difficulty linking their mood with a specific event, and therefore the cause of a mood may not be easily identifiable (Lazarus, 1994). Therefore, the application of appraisal theory to pastors' moods largely depends on whether they themselves attribute their mood to a specific object stimulus. In part three of this chapter, when pastors' AWB experiences are interpreted through appraisal theory, moods will only be discussed if there is a clearly identifiable link to an object stimulus.

Having described appraisal theory and its relationship with moods, attention now turns to describing the range of emotion regulation strategies that may be employed by an individual to influence the occurrence, intensity, duration, and expression of emotion.

7.3 Emotion regulation theory

ER theory has already been referred to in chapter two of this study. That chapter presented an argument that participation in the life of Christ empowers believers to regulate their emotions, increasing PA, and reducing NA.

The literature review then identified the benefits of ER for AWB in the general population. However, it also identified that there were no specific studies exploring the relationship between ER and AWB amongst the pastoral profession. Considering the findings in the above-mentioned chapters, the following explains ER theory in more detail. Specifically, I will describe the range of ER strategies that may be employed. This is deemed necessary to demonstrate how they provide a plausible explanation for the events that give rise to the demi-regularities identified in the findings.

According to the process model of ER, there are five families of ER strategies that may be employed by individuals in order to modify their emotion trajectory following an

emotion-eliciting situation (Gross, 1998; Gross & Jazaieri, 2014; Pena-Sarrionandia et al., 2015). These five families of strategies are: a) situation selection, b) situation modification, c) attentional deployment, d) cognitive change, and e) response modulation. These strategies will be briefly explained.

First, situation selection refers to choosing or avoiding some activities, people, or places, as a function of their expected emotional impact. Second, situation modification is where an individual seeks to modify the emotional impact of a situation. This may involve seeking others' assistance to help modify the situation, and various problem solving and conflict resolution approaches. Third, attentional deployment involves altering how one feels about a situation by choosing what to focus one's mind on. Specific strategies include focusing on the positive, distracting oneself, ruminating, and using mindfulness techniques.

Fourth, cognitive change involves changing how one thinks about a situation and one's capacity to manage its demands. Specific strategies include modifying one's confidence in dealing with a situation, appraising a situation as a challenge to overcome rather than a threat, positively reappraising a situation by putting things into perspective, accepting a situation, and denial. Studies have shown that individuals who consistently employ the ER strategy of reappraisal, experience increased PA and decreased NA (O. John & Gross, 2004). Similarly, Sharma and Srivastava's (2020) study involving doctors working in Delhi India, found that cognitive reappraisal predicted PA, accounting for 50.3% variance, and NA 15.5% variance. In another study, Webb et al. (2012) conducted a meta-analysis investigating the effectiveness of ER strategies to modify emotional outcomes. The study found that reappraising the object stimulus of an emotion eliciting event and using perspective taking, were effective in positively modifying emotional outcomes.

Fifth, response modulation occurs late in the emotion-generative process and involves behaviours associated with expressing or suppressing emotions. These strategies include expressing an emotion through venting, repressing emotion through substance abuse, engaging in self-harm, or food indulgence, and emotional suppression.

Strategies can be employed at the micro-level, milliseconds and seconds following an emotion-eliciting situation, or at the macro level, the minutes, hours, and days after the situation. According to ER tradition, no a priori assumptions are made “as to whether any particular form of emotional regulation is necessarily good or bad” (Gross & Thompson, 2007, p. 8). Rather, the choice of ER strategy depends on the person’s goals, and the context. For example, if a manager’s goal is to get employees to work overtime, he could up-regulate the emotion of anger to achieve this (Pena-Sarrionandia et al., 2015). If it achieves the manager’s goal, this strategy could be deemed successful, regardless of the manipulative nature of his anger, or the detrimental effect on the long-term welfare of his employees. In contrast, from a theological perspective, the effect of utilising a particular ER strategy on others' welfare is just as important as the end goal. For example, when Jesus utilised his anger to clear the temple courts, it was because the commercialization was denying the opportunity for Gentiles to worship his Father (see 2.3.4). In this context, Jesus was able to positively utilise his anger for the welfare of the Gentiles, and importantly, to do so without sinning.

Studies have also shown that individuals who consistently employ specific ER strategies such as reappraisal, experience more positive emotion, less negative emotion, and are more satisfied with their lives (O. John & Gross, 2004). In contrast, using the strategy of suppression may increase negative affect over time because of the awareness that one is living with a lack of authenticity (O. John & Gross, 2004). To the best of my knowledge, there are no specific published studies that have explored the relationship between ER and AWB amongst the pastoral profession.

Having established emotion regulation theory and appraisal theory as a conceptual framework, focus can now turn to demonstrating how appraisal and ER theories provide a plausible explanation of the demi-regularities identified in the extensive findings.

7.4 Explaining extensive findings demi-regularities through appraisal and ER theory

Abduction has been described as a process of “inference or thought operation, implying that a particular phenomenon or event is interpreted from a set of general

ideas or concepts" (Danermark et al., 2002, p. 205). The process of abduction involves re-describing empirical data using theoretical concepts to identify the events that give rise to the observed demi-regularities identified in the findings (4.8.1). As such, the following re-describes the seven demi-regularities identified in the extensive findings through appraisal and ER theory. In doing so, a rationale is provided for why it is plausible that appraisal and ER theory constitute the events that give rise to the extensive findings demi-regularities.

First, chapter five identified that pastors who perceived their congregations were growing experienced higher levels of PA (comfort and enthusiasm), than those who perceived their congregations were flat/declining (see 5.5.4). In term of appraisal theory, the object stimulus of these emotional episodes is the congregation numbers. Appraisals evaluate whether an object stimulus event is beneficial or harmful to an individual's needs, attachments, values, goals, and beliefs. If an object stimulus is considered congruent with one's goal, then this will lead to a positive emotional experience. Conversely, if there is a mismatch between a stimulus and a goal, this leads to a negative emotional experience (Moors, 2009). In this case, it is plausible that pastors have the goal of seeing numerical growth in their congregations, as this is perceived evidence of a successful ministry. Hence, when they perceive they are achieving this goal, they experience PA.

Second, statistical analysis of the extensive findings also identified that older pastors (55+yrs) experience more feelings of comfort than younger pastors (18-34yrs) (see 5.4). While more evidence is needed, it is at least plausible that older pastors may have learnt to appraise object stimulus more positively and regulate their emotions more effectively than younger pastors. Third, another demi-regularity identified, was that Children/Family pastors experience higher levels of enthusiasm than Youth pastors (see 5.5.1). Here again, it is plausible that it is Children/Family pastors' positive appraisal of object stimulus that results in higher levels of enthusiasm than Youth pastors.

Fourth, the extensive findings identified that pastors who are satisfied in their ministry, experience lower levels of NA (anxiety and depression), and conversely higher levels of PA (comfort and enthusiasm) (see 5.6). Arguably, satisfaction in ministry involves an

appraisal of a pastor's ministry. For example, he/she appraises that the object stimulus of his/her ministry is having a positive influence on people's lives. As above, if an object stimulus is considered congruent with one's goal to have a positive influence on people's lives, then this will lead to a positive emotional experience.

Similarly, a fifth demi-regularity identified in the extensive findings was that an increase in emotional exhaustion is associated with an increase in NA (anxiety and depression), and a decrease in PA (enthusiasm and comfort) (see 5.6). Here again, it is at least plausible that this relationship can be explained by appraisal theory. For example, if he/she appraises the object stimulus of his/her ministry as characterised by a lack of personal support and being draining, then it reasonable to expect this to result in experiencing NA.

Sixth, the empirical findings in this study indicated that as global trait EI increases, PA increases, and NA decreases (see 5.7). In particular, the trait self-control scale, had a statistically significant relationship with the AWB outcomes of comfort, enthusiasm, anxiety, and depression. While this demi-regularity indicates a pastor's confidence to regulate his/her emotions, ER theory explains the content of that regulation in terms of specific strategies that may be utilised.

Finally, one of the specific ER strategies that can be employed is response modulation. This occurs late in the emotion-generative process and involves behaviours associated with expressing or suppressing emotions. The empirical findings identified the demi-regularity of having an unhealthy dependency/addiction has a negative relationship with AWB (see 5.8). In this regard, it is plausible, when interpreted through the framework of ER theory, that food indulgence, internet/social media, and pornography are being used by pastors as a coping mechanism for suppressing negative affect.

Having demonstrated that it is plausible that appraisal and ER theory constitute the events that give rise to the extensive findings demi-regularities, attention now turns to how these theories relate to the intensive findings.

7.5 Explaining intensive findings demi-regularities through appraisal and ER theory

The following provides a rationale for why it is plausible that appraisal and ER theory describe the events that give rise to the intensive findings demi-regularities. Because of the level of detail available through the interviews, this analysis consists of exemplars of nine pastors' AWB experiences. These examples were chosen because they explain in depth the sequence of emotion appraisal and regulation events that give rise the 26 demi-regularities identified in the intensive findings. As such, these exemplars are judged to provide sufficient evidence that the conceptual framework of appraisal and ER theories provides a plausible explanation of the events that give rise to pastors' AWB experiences.

The exemplars are presented in narrative form, to explain the sequence of events. As such, each pastor's AWB experience will be described in terms of the five components of emotion, but with emphasis on the cognitive, action tendency, and subjective experience components (see 7.2.1). As many of these experiences occurred over days, weeks and months, they are judged to represent multiple emotional episodes and/or the re-experiencing of the subjective experience component of emotion (Mulligan & Scherer, 2012). Following the description of each emotional episode, the ER strategies that were utilised by pastors will be described.

7.5.1 Isaac's story of intrapersonal conflict

Isaac's experience of low AWB involved an intrapersonal conflict. Rahim (2001) describes an intrapersonal conflict as involving a situation where "he or she has difficulty making a decision because of uncertainty, or if he or she is pushed or pulled in opposite directions; that is, the alternatives are both attractive or unattractive" (p. 97). As such, intrapersonal conflict occurs within an individual.

In Isaac's case, the object stimulus event that triggered his emotional episode(s) involved the senior pastor leaving, which resulted in a process of discerning whether he should apply for the senior pastor role. In this regard there were several people from the congregation encouraging Isaac to apply for the role. During the same period, Isaac also took on interim responsibility for aspects of the senior pastor role.

There were several aspects to Isaac's appraisal of the object stimulus. First, he saw it as an opportunity as it aligned with his goal of becoming a senior pastor. Second, Isaac interpreted people's encouragement to apply for the role as pressure. He also put a lot of pressure on himself to try to "work out what is God's will" in the present situation. Third, in terms of normative significance, Isaac made an overall assessment of the situation in relation to compatibility with his strong value of having high expectations of himself, of not letting people down, and of challenging himself to grow. This expectation relates to the demi-regularity of *pastors' unmet expectations of the pastoral role, themselves, and others* (see 6.4.6). This contributed to Isaac's negative appraisal of the object stimulus, which produces NA. The object stimulus also challenged Isaac's self-concept; namely self-esteem which is the extent to which people like themselves and believe they are competent. As Isaac comments:

> I think that I was trying to put to bed the thought that I had in my own head, that you are not good enough to take on this role…I was trying to put to bed the voices that were saying that you don't have what it takes.

This belief relates to the demi-regularity of *pastors' pre-existing "performance narratives" drive them to perform* (see 6.4.7). In Isaac's case this was an unhealthy belief about himself that he brought into pastoral ministry. This pre-existing performance narrative also contributed to Isaac's negative appraisal of the object stimulus, which then produced NA.

Isaac acknowledges that he was also a *people pleaser*, which fed into "this desire to achieve, that desire to feel worth." Isaac's action tendency at this stage was one of both approach and avoidance. This occurs when a person has to choose between something that potentially has both positive and negative results (Schermerhorn, 2010). In Isaac's case, he was attracted to the role, but was unsure if he was "good" enough. This resulted in an action tendency to delay his decision to apply for the role. In terms of subjective experience, Isaac felt emotionally overwhelmed by the pressure to make the "right" decision. During the time that Isaac was wrestling with his decision to apply for the role, the senior pastor left, and Isaac assumed more of the leadership responsibility. Carrying the additional responsibility and wrestling with the decision to

apply for the role, both contributed to Isaac experiencing burnout and depression, resulting in a period of hospitalisation. However, this was not the end of Isaac's story.

Isaac was able to return to a positive state of AWB and continue in ministry through the use of medication and health professional support. The latter involved exploring with a health professional what contributed to his hospitalisation. This relates to the demi-regularity of *health professionals facilitate understanding of self* (see 6.4.4). Other contributions to returning to a positive state of AWB include the following demi-regularities. First, his relationship with God (*God as a present reality and source of encouragement 6.4.1*). Second, the support of his family (*spouse and family members provide emotional support 6.4.2*). Third, congregational support (*congregation support affirms a pastor's ministry and provides friendship 6.4.2*). In terms of the emotional process, these multiple object stimuli produced PA for Isaac as he appraised their support for him continuing in ministry as genuine, as he comments:

> …and to think that God could still use me in pastoral ministry…you certainly use weak broken people, and I am one of them, and if you still want to use me in pastoral ministry, then I am willing to be used again...so here was that sense the church still believes that I am called to be a pastor as well, and it was like, well if they believe that then I can believe that.

Isaac's appraisal of the level of encouragement and support he received, resulted in the action tendency to continue in ministry, which in his case translated to actual behaviour. Over time, Isaac was also able to re-appraise the period of burnout and depression, as Isaac comments:

> I almost look at it now as a gift, in the sense that it's not only brought me closer to Jesus, but it's also transformed me in the way I do ministry, but more importantly in the way I think about myself and my family, my first ministry is to God and my family and everything else comes after that, and so, to me that is a gift.

The interpretation of Isaac's emotional response to the occupational stressor of intrapersonal conflict, through appraisal and ER theory, provides a plausible causal explanation for his AWB outcomes. In this regard, Isaac's conflicted appraisal resulted in being detrimental to his AWB. Conversely, his positive appraisal of social and divine support, resulted in a return to a positive state of AWB.

7.5.2 Levi's experience of conflict with congregational members

Levi's period of low AWB was an interpersonal conflict between himself and some members of his congregation who were critical of his leadership. Rahim (2001) describes this as "the manifestation of incompatibility, disagreement, or difference between two or more interacting individuals" (p. 117).

The conflict Levi experienced relates to the demi-regularities of *congregation criticism of a pastor's ministry* (see 6.4.3) and *a socially complex environment resulting in social isolation* (6.4.2). Appraisal theory explains how Levi's interpretation of criticism resulted in NA including feelings of hurt, frustration, anger, and loneliness. In this regard, his appraisal of the situation was that this was not only a threat to his leadership, but also his relational values, as Levi counted these people among his friends (reflecting the socially complex environment).

Levi's initial action tendency was to delay responding so he could carefully consider how to respond. Levi also needed time to process his subjective experience of the event which included feeling hurt and betrayed. During this period of delay, Levi sought to apply the ER strategy of reappraisal. This involved seeing God as an agent in the situation, evidenced in Levi's comment that, "I believe that the Lord allowed those things to happen in my life…for me to mature." This relates to the demi-regularity of *hearing God speak changes perspective of stress* (see 6.4.1). In Levi's case, believing that God was bringing some good out of the situation (i.e., producing maturity) helped change his perspective of the stressful situation.

Levi also sought to engage in constructive conflict resolution. The utilisation of this adaptive ER strategy was influenced by Levi's parents who modelled to him healthy ways to resolve conflict. This relates to the demi-regularity *family of origin's positive and negative influence on emotional behaviour* (see 6.4.8). However, the unwillingness of the individuals involved to engage in this process resulted in ongoing relationship tensions. In response, Levi's action tendency was to not want to minister to the congregation even though he continued to do so, and at other times he considered resigning, which he did not do. In terms of subjective experience, Levi felt unappreciated, frustrated, lonely, and angry due to the unresolved nature of the conflict. At some stage during this period of low AWB, Levi sought to reappraise the

situation through trying to understand the motivations of the people who confronted him. This approach was also influenced by Levi's parents' modelling of how to regulate his emotions, especially when relating to people in a leadership capacity. In this regard, Levi realised that they were under a lot of stress in their personal lives. This resulted in an action tendency to move towards them, and feelings of empathy for them.

Levi's experience demonstrates the complex nature of pastors' emotional responses to occupational stress (in this case conflict), involving multiple emotional episodes, and conflicting emotions. It also demonstrates how the employment of the adaptive ER strategy of reappraisal, influenced Levi's responses to the conflict and was effective in helping Levi improve his AWB by decreasing his feelings of NA.

Furthermore, in relation to his ongoing AWB, Levi also mentioned that in times when he is feeling low, he reminds himself, "it will be ok, I will get over it, and things will be okay, because I believe that God is still on the throne, he is still in control. We just have to give God some time." This positive appraisal of God (as the object stimulus), relating to a belief in God's sovereignty, is a plausible explanation of the event that gives rise to the demi-regularity of *God experienced as a source of strength, love, grace and reassurance* (see 6.4.1).

7.5.3 Jacob's conflict with his Elders board

The object stimulus of Jacob's period of low AWB was an intragroup conflict between himself and the church Eldership over Jacob's vision to modernise the worship ministry. Intragroup conflict occurs when two or more members of the same group (or team), who share a common goal or interest, either disagree over how to achieve a goal, or experience relational conflict often due to personality clashes (Rahim, 2001).

Interpreting Jacob's experience of conflict with his Elders board through the conceptual framework of appraisal and ER theories can explain why the demi-regularity of *conflict arising from resistance to change and a desire for power* has the ability to produce negative affect (see 6.4.3). While appearing initially supportive of Jacob's vision, the Elders did not support Jacob's proposal in a public members' meeting. Jacob's appraisal of the situation was a perceived threat, as the Elders' opposition was incongruent with Jacob's goal to modernise the worship ministry. As

Jacob comments, it was “something that I felt strongly in God that this was the way forward.” In terms of agency, Jacob blamed the chair of the Eldership for causing the situation, but also questioned God for allowing the situation to happen. Furthermore, he questioned himself, “could I have done better.”

Another factor in Jacob’s appraisal of the conflict as a threat, was the unexpected nature of the situation, as he felt “blindsided.” The situation also had normative significance for Jacob, as it threatened his relational value of wanting to protect his spouse and the congregation from the potential fallout of the conflict; “I certainly didn’t want to cause a rift in the church.”

According to appraisal theory, an event is interpreted as a threat when a person perceives that a situation exceeds one’s ability to cope with the potential consequences (Lazarus, 1991). In Jacob’s case, the anticipation that he would not be able to cope with the consequences is evidenced in the following comments, “how am I going to keep working with these Elders?” and “how am I going to keep working in this church?” These examples of Jacob’s internal narratives also raised the stakes of the conflict by going to the worst-case scenario that Jacob might have to resign (Patterson, 2002). This is another example of how appraisal theory can provide a deeper explanation as to why the demi-regularity of *a socially complex environment* can produce negative affect (see 6.4.2).

Jacob’s initial action tendency fluctuated between three options, a) capitulating to the Elders (flight response), b) resigning (also flight), or c) “put my foot down” (fight). Jacob’s rumination on these options affected his sleep. Rumination can also increase both the duration and intensity of unpleasant feelings, especially those related to depression (Gross, 1998). In terms of the motor component of an emotional episode, Jacob tried to suppress showing his actual emotions, and display emotions that he believed were consistent with expectations of a pastor to be “nice and understanding.” According to emotional labour theory, this involves an internal effort which results in increased occupational stress and impacts positive and negative affect (see 3.3.5).

The emotional components of the above episode had the combined effect of producing feelings of anger, frustration, and resentment (the subjective component).

Over time Jacob also experienced a discouraged mood as he worked through feelings of disappointment over the situation. Jacob initially sought to modify the emotional impact of the event through adopting the ER strategy of constructive conflict resolution (Gross, 1998b; 2014). This involved discussing the issue with the Elder at the heart of the conflict. However, when the Elder did not change his position, Jacob met with all the Elders and told them, "this is where we are going." In doing so Jacob adopted the conflict resolution strategy of "dominating" according to ER theory. While this resulted in Jacob's proposal being supported and led to an initial increase in positive affect (being thrilled about the new opportunities for worship ministry), it did not address the relationship dimension of the conflict. This resulted in Jacob re-experiencing the subjective feeling of anger towards the Elder over a 6-month period. To process this anger, Jacob sought to change his perceptions of the Elder through engaging in a process of choosing to forgive the Elder:

> And every time I thought I'd forgiven him, I'd just be doing something and then…all of a sudden, this anger from nowhere would just go urggggh inside. I know in Jesus' name I forgive that man, Lord, bless him. It was really six months of going through that, until finally that anger just, it didn't suddenly dissipate, but it just wasn't there anymore.

Jacob's experience of conflict demonstrates how appraisal can drive the perception of conflict as a threat, which in turn produces fight or flight or freeze action tendencies. Although Jacob was able to achieve his goal of modernising the worship ministry through the ER strategy of "dominating," thus increasing positive affect, this also produced negative affect, evidenced in his struggles with anger towards an Elder. This provides evidence that ER strategies have both adaptive and maladaptive value, with varying consequences.

In addition to the above experience, Jacob also described how he found that clusters/cohorts helped him cope with stress because those who attend have "one another's backs." This relates to the demi-regularity of *peer support increases the perceived ability to cope with stress* (see 6.4.2). This is another example of how an appraisal of an object stimulus can result in increased AWB.

7.5.4 Rebekah's conflict with another congregation

The context of Rebekah's conflict was two congregations that were meeting together for their Sunday service. The object stimulus was when one congregation's leadership suddenly announced they no longer wanted to continue the existing relationship. This situation fits Rahim's definition of an intergroup conflict, "conflict between two or more units or groups within an organization" (Rahim, 2001, p .24).

Rebekah's appraisal of the situation was the potential for the conflict having major negative consequences, especially in terms of the relationships that had been built between people in both congregations. The other congregation's desire to separate was incongruent with Rebekah's goal (vision/dream), of a multicultural church. In fact, Rebekah had a high emotional attachment to this dream which was influenced by her childhood experiences. In terms of normative significance, Rebekah placed a high value of pursuing deep intimate relationships and seeing congregation as "family." Rebekah also placed a high value on multiculturalism. These values contributed to initially seeing the event as a threat. Rebekah also wrestled with a perceived lack of control over the situation, as the other congregation's leadership had made up their minds that they wanted to separate. In terms of assessing agency, Rebekah looked to identify who was to blame for the conflict, this included whether they had "the idea wrong from God." This led to a strained relationship with God which provides support that the appraisal theory of emotion generation theory can give rise to the demi-regularity of o*ccupational stress results in questioning God's character and ability to hear God's voice* (see 6.4.1).

Rebekah's initial action tendency was to "move away" from people and from God. In this regard, Rebekah also acknowledged that "I didn't cling to him [God] as much as I should have because I kind of got justified to grieve." In terms of the subjective component of an emotional episode, Rebekah felt devastated, frustrated, dissatisfied, and experienced grief.

Rebekah initially sought to regulate her emotions by employing the ER strategy of rumination, with a focus on the perceived loss of her dream. However, after meeting with a spiritual director, Rebekah was able to shift her attention (attentional deployment), to focusing on the positive by asking the questions, "what around you is

giving life?" and "where can you see God working?" This explains how the demi-regularity of *supervision helps process emotional responses and respond to stress* could produce PA and reduce NA (see 6.4.4). Rebekah also sought to engage in constructive conflict resolution, which involved meeting with the leadership of the other congregation and seeking to understand the reasons why they wanted to discontinue the relationship. Rebekah also received emotional support from her congregation whom she describes as, "a really good community…we were all in it together." This led to a less threatening appraisal and acceptance of the situation. Sometime later, Rebekah engaged in some professional development to help her reappraise the situation by putting things into perspective. This relates to the demi-regularity of *professional development provides tools to increase self-awareness* (see 6.4.4). The outcome was a restoration of a positive sense of AWB.

Rebekah's experience demonstrates how appraising conflict as incongruent, with a dream that is associated with deeply held values, can negatively impact AWB. However, through the use of adaptive ER strategies Rebekah was able to restore a positive sense of AWB.

7.5.5 Aaron's experience of bullying

One of the demi-regularities identified in the previous chapter was how bullying contributed to pastors experiencing feelings of depression (see 6.4.3). Exploring Aaron's cognitive appraisal of the object stimulus of bullying can explain the sequence of events that resulted in Aaron's feelings of depression.

Aaron had been pastoring for two years when he was told emphatically that he would not be considered for a new pastoral role that was being created. The object stimulus of this event was the behaviour of the senior leader, who consistently sought to remove Aaron from his role. Even though Aaron did not use the word "bullying" in his interview, the situation fits what Employment New Zealand describes as workplace bullying:

> Repeated and unreasonable behaviour directed towards a worker or a group of workers that can cause physical or mental harm. Bullying can be physical, verbal, psychological or social. This may include victimising, humiliating, intimidating or threatening a person (Employment New Zealand, 2020)

This definition differentiates bullying from “a single or occasional incident of incentive or rude behaviour towards another person” (Employment New Zealand, 2020).

Aaron’s appraisal of the event was that it was a threat to himself both professionally and personally. The desired goal of wanting to help people was deeply rooted in Aaron’s call to ministry, and the event threatened this calling, “I thought if it's that obvious that I'm not good enough for ministry, then obviously that's the wrong place to be.” In terms of normative significance, the event challenged Aaron’s self-esteem, as Aaron expresses, “I felt like I was useless,” and “I’m not good enough for ministry.” Therefore, while Aaron’s ministry had doubled in size under his leadership, the rejection of the new role led Aaron to question, “If I have performed and it’s still not good enough, what does that say about me as a person?” In this regard, normative significance not only explains the sequence of events that produced the observed demi-regularity of bullying, but also the demi-regularity of *pastors’ pre-existing “performance narratives” drive them to perform* (see 6.4.7).

In terms of agency, Aaron perceived the event was caused by the senior leader and apportioned some blame to God, “If you’re a loving God then why did you let this happen?” In this regard, Aaron’s emotions provide some insight into what he believed about God’s character, for example, that God is not just. This relates to the demi-regularity of *occupational stress results in questioning God’s character and ability to hear God’s voice* (see 6.4.1). The initial action tendency was to move away from the role, and after a period Aaron did resign. Another action tendency was to reject God, “if God [can] so clearly see that I'm not good enough for ministry, then I don’t want anything to do with him either.” The subjective component of Aaron’s emotional episode(s) included feeling ambushed, betrayed, angry, resentful, feeling useless, and sadness. Over time, Aaron also experienced a depressed mood.

Before resigning, Aaron was called to a meeting with the senior leader to discuss the situation. The leader had not informed Aaron that other leaders from the denomination he was serving in at the time would be present. Aaron appraised this event as an ambush and betrayal:

> So, it felt like it was a real setup…it may not have been in their minds, but from where we were sitting it kind of felt like, you know, this was a boat that was going to sink.

In terms of control, with the senior leader, wider denominational leadership, and God, seemingly all against him, Aaron felt there was little he could do to change the event, and so the only option was to resign. As Aaron recalls, "I felt squeezed out." Following his resignation, Aaron employed the ER strategy of "situation selection" which involves choosing or avoiding some activities, people, or places as a function of their expected emotional impact (Gross, 1998). In Aaron's case, he chose activities outside of pastoral ministry that "really fed into me feeling like I could make a difference." This resulted in a shift to a more positive state of AWB, as Aaron comments, "being immersed in that sort of environment, away from that church sort of environment, really sparked me again at the time, not immediately, but over time." However, even after all that had happened, Aaron did not immediately leave the church he was attending, despite it being a stressful situation, because of the perceived relational benefits for his family.

A few years later Aaron attended a church service at another church, where he shared his experience with the Vicar who told him, "One man's no is not the whole story." Aaron appraised this event as beneficial to his well-being, "here's someone who does say that I've got potential." In terms of agency, Aaron believed that God had orchestrated the event, "I think it was God's leading, bringing me back into a place that he wanted to bring healing and restoration." This relates to the demi-regularity of *hearing God speak changes perspective of stress* (see 6.4.1). Aaron's action tendency was to explore being involved in pastoral ministry again, and he ended up being called to a new church. Aaron now has a real enthusiasm for his role and feels he is in a supportive and affirming environment.

Aaron's appraisal of bullying as a threat to his self-esteem, demonstrates the power of appraisal to shape emotional experience and subsequent behaviour. It also demonstrates how the employment of the ER strategy of situation selection, can result in increased AWB. However, it was the appraisal of another object stimulus, the encounter with the Vicar who represented God speaking, that ultimately helped address Aaron's underlying self-esteem issues.

7.5.6 Miriam's story of the emotional demands of pastoral care

Interpreting Miriam's experience of the demands of pastoral care through the conceptual framework of appraisal and ER theories can explain how the demi-regularity of *pastoral care demands* can produce positive and negative affect (see 6.4.5). The object stimulus of Miriam's emotion generation was dealing with several significant pastoral care issues over a six-month period. These issues included pastorally caring for congregants with terminal illnesses and mental health issues. Miriam's appraisal of these pastoral care needs was that they exceeded her level of control. This refers to whether one believes they can deal with, or change, a particular object or event; whether they can either adjust to live with the consequences, or influence the consequences (Mulligan & Scherer, 2012). In Miriam's case she felt emotionally exhausted and wasn't sure how long she could sustain her level of pastoral care.

However, because she felt responsible for the well-being of her congregation, Miriam's action tendency was to keep providing such pastoral care (move towards the object). As Miriam comments:

> I'm probably living on adrenalin even now. And I know I have to do something about it because it's not sustainable, but because it happened one on top of the other I have just kept going, hold the church, because everyone's reeling, you can do this, but it's just been one, and then that, and then that…it's not sustainable, but unless someone else steps in and helps me with pastoral care…my personality is not just going to let people fall over.

The above comment also indicates that one of Miriam's physiological responses (the somatic component), was the release of adrenaline in order to keep responding to the situation. Another physiological response was a physical health issue induced by stress. In terms of the motor component behaviour, Miriam felt she had to manage her emotions in public, and display emotions that she believed were consistent with the leadership required of a pastor in times of crisis. As Miriam comments:

> You know you can't be melting when you share this with the church, falling in a heap on the floor, you have to be strong in that situation. You're dealing with families, like in their fear, dealing with this, and dealing with that, and dealing with the church, and you can't tell the church [how you really feel].

Miriam's appraisal of the need for pastoral care, her action tendency to keep providing pastoral care even though feeling emotionally depleted, living on adrenaline, and managing her emotions in public, all influenced her emotional experience. This consisted of feelings associated with grieving over the death of congregation members. As Miriam comments, "I feel teary because I feel I've had to give out, stay strong…it's close to my heart, because they are friends. So, I would say sadness is a feeling, and grief."

Miriam sought to regulate her emotions by employing several ER strategies. First, Miriam sought to modify the situation in order to alter its emotional impact (Gross, 1998). This involved working with the church Elders to develop a plan to address the pastoral care needs of the congregation. In the stress and coping literature, this is referred to as problem-focused coping (Lazarus & Folkman, 1984). Second, Miriam engaged in self-care activities that replenished her ability to be involved in pastoral care such as leaving the office early, taking time off. Miriam also chose not to engage in some administrative tasks for a period, as these diminished her capacity to care for others. This relates to the demi-regularity of how *self-care practices contribute to a positive sense of AWB* (see 6.4.9). Third, Miriam sought to change her evaluation regarding her capacity to manage the perceived situation (cognitive change). Miriam did this through accepting the situation and the limitations of her capacity to respond, "so it's just like ok it's just the long marathon, not a short sprint…right now I can do what I am doing." Fourth, Miriam chose to focus on the positive (attentional deployment) outcomes of the pastoral care she was providing to people:

> …it was just a weekend of prayer, and that's made me on a high this week…I thought who does that when they are emotionally drained? Except, the release from that, I knew God was speaking to me saying, this is how we can deal with this, this is going to work, and it did. This person is just set free.

Here, Miriam's utilisation of attentional deployment is the event that gives rise to the demi-regularity *knowing they are called, and believing they are fulfilling their call can increase positive affect even in the midst of stressful situations* (see 6.4.6).

Fifth, she spent time with friends and family outside of her congregation where she felt she didn't have to carry the weight of pastoral responsibility. As Miriam comments,

“for me, what helps me is being around people that don't expect anything from me.” This is an example of using the ER strategy of situation modification where an individual seeks to modify the emotional impact of a situation through seeking others’ assistance. This helps explain the sequence of events that results in the demi-regularity *friendships outside of the local church context are free from pastoral expectations* (see 6.4.2).

Miriam’s story provides a comprehensive picture of how the five components of an emotional episode interact. Miriam’s appraisal of pastoral care needs, drove her action tendencies, physiological responses, the external display of emotions, and the subjective experience of emotions. Furthermore, the ER strategies that Miriam employed, enabled her to maintain her AWB at a level where she could continue in ministry and provide pastoral care for her congregation, at least in the short term. This provides further evidence of how the appraisal and ER theories provide a plausible explanation of pastors’ AWB outcomes.

In another story, Miriam mentioned that she was aware of external expectations that evidence of a “healthy church” is growing service attendance. At one point a sharp decline in her congregation numbers resulted in feelings of inadequacy; in Miriam’s words, “I suck at being a pastor!” (see 6.4.7). In this example, Miriam interpreted the object stimulus–the decline in congregation numbers–through the appraisal criteria of normative significance related to self-concept.

7.5.7 Samuel’s expectations of the pastoral role

Samuel’s story involves his expectations of a new pastoral role (the object stimulus), that he appraised as not living up to his expectations. Samuel expected to have “a lot more say in things,” but discovered that he had to, “convince the church of your own worth and purpose.” In terms of normative significance, Samuel evaluated the role as harmful to his self-worth and pride because “it’s perceived by other people as a lesser role.” This was particularly poignant for Samuel, as he had a pre-existing performance narrative that “what people think of me matters” which often drove him to perform. He also felt the role was externally caused by those involved in the call (human agency), indicated by his comment that the role was, “sold as something different…we are calling you to do this, but in reality, 90% of it is administration.” This event

encapsulated how Samuel felt in general about the gap between the expectations and reality of pastoral ministry:

> I think ministry does not end up what you expected it to be. You take a call into ministry, and I think I remember responding, you respond because you want people to grow, at least for me. I wanted people to grow in their relationship with Jesus, I wanted them to meet Jesus. But the reality is, is that while you do see that happen, often so much of your world is consumed by people challenges or organizational issues, or politics, and all these other things, that are such a big focus of actually, where you try not to let it shape you, but often consume a lot of your day to day, you know, even just to the practicalities of organizational running, you know, every week you are putting on a church service, every week you're doing these things, every week you are doing these things and even though God works through these things, it's something different than you imagine.

This relates to the demi-regularity of *pastors' unmet expectations of the pastoral role, themselves, and others produces frustration, and disappointment, and anxiety* (see 6.4.6). As such, Samuel evaluated the event as a culmination of what had been going on over his entire ministry which he described as, "I've struggled being happy I think, as a person...we had a lot more fun before I was in ministry." Samuel's action tendency was to consider leaving pastoral ministry and some days he, "just didn't want to get out of bed." In terms of the subjective component, Samuel describes carrying a sense of loss from a previous role "in a thriving church," and feeling frustrated over his lack of influence in the current role. Samuel also expressed feeling depressed because of his expectations of pastoral ministry not being met.

To change how he was feeling, Samuel utilised the ER strategies of "reappraisal" and "acceptance," which are both cognitive change strategies (Pena-Sarrionandia et al., 2015). Samuel called this process a "re-visioning of the role." He accepted that while the role was not ideal for him, that was okay. He sought to let go of his expectations of the role and hold things a lot more lightly, asking himself, "what do I need to carry?" Samuel also engaged in the ER strategy of attentional deployment, expressed in choosing to focus on the positive, "I have a lot more hope in seeing the good in things and being able to enjoy that side of things a bit more. God is still at work, God is in control, God is outworking his plans and purposes." This is an example of the demi-

regularity of experiencing *God as a present reality and source of encouragement in times of low AWB* (see 6.4.1).

In terms of normative significance Samuel also re-appraised the situation in relation to his values. First, he felt he should not leave the church as this would be harmful to the congregation. Second, he felt he needed to support his family. Third, one of the reasons he accepted the role "was to be a blessing," and he believed that "this is where God wants us for a season." The action tendency resulting from the utilisation of these emotion regulation strategies was to stay in the role. The change in appraisal and action tendency resulted in feelings of having "more hope in seeing the good in things and being able to enjoy things a bit more." This in turn, resulted in increasing the level of satisfaction in ministry, expressed in a sense of freedom that, "I don't need to make our church this or that…[that's] not my role." In this case nothing about Samuel's situation changed, it was purely his re-appraisal of the situation that resulted in a shift to a positive state of AWB.

7.5.8 Deborah's expectations of her ministry impact

The initial object stimulus of Deborah's emotional episode(s) was associated with a period of low AWB, related to the behaviour of the wider congregation. The appraisal component was the perceived lack of support in terms of volunteers to help run her area of ministry. This was incongruent with her goal of having a successful ministry, and her need to feel supported and have people see the value in her work. Deborah's cognitive appraisal of the object stimulus (the congregation) may explain why the demi-regularity *pastors' unmet expectations of the pastoral role, themselves, and others produces frustration, disappointment, and anxiety* (see 6.4.6).

Deborah's action tendency, the motivational component of emotion, was a desire to move away from the object that she believed was causing these feelings of failure. This expressed itself in a desire to resign from pastoral ministry. The somatic component consisted of physiological responses such as being regularly in tears, experiencing panic attacks, and feeling a "pit in the stomach." The subjective component of Deborah's emotions consisted of feelings associated with anxiety and hopelessness. As Deborah writes:

> I just began to feel incredibly unhappy in ministry, and I just remember driving to work sometimes, just with this pit in my stomach, and going this is just the last place I want to be going right now, just dreading going to church on Sundays, and wanting to stay at home in bed, and beginning to feel panic attacks and anxiety that I had never felt before, and ministry felt just really hard and unfulfilling.

Deborah sought to regulate her emotional response by employing the ER strategy of avoidant coping (Pena-Sarrionandia et al., 2015). This involved avoiding engaging in spiritual practices such as solitude, as seeking to connect with God brought negative feelings to the surface that she didn't want to deal with. Additionally, Deborah would stay up late watching TV to the point of exhaustion, so that she would not lie awake in bed and ruminate over the situation, which would lead to more feelings of failure. This turned out to be a vicious cycle, as exhaustion resulted in less ability to cope with the situation.

After a 6-month period of trying to address this issue, Deborah was encouraged by her senior pastor and elders to go on a Sabbatical rather than resigning. This relates to the demi-regularities of *pastoral care from elders that enables self-care,* and the *senior pastor and staff team support provides affirmation and enables self-care* (see 6.4.2). It was during this time that she realised that the true object of how she was feeling about ministry, was the behaviour of the specific people she was responsible for under her ministry portfolio. The appraisal component was the perceived lack of spiritual growth in the people she was leading, expressed by the comment that, "they actually weren't interested in Jesus." The goal of spiritual growth was especially important to Deborah, not just because of her calling to be a pastor, but because she associated spiritual growth with being successful both professionally and personally. Deborah evaluated that what she was observing in the lives of individuals was incongruent with her goal. In terms of agency, Deborah blamed herself for causing the lack of spiritual growth, "I was a failure in my ministry, you know, because after five years of coming to [this ministry] surely I must be doing something wrong if they're not followers of Jesus." This narrative provides further evidence that the event of Deborah's cognitive appraisal of the object stimulus (her performance) can explain the demi-regularity *pastors' unmet expectations of the pastoral role, themselves, and others produces frustration, disappointment, and anxiety* (see 6.4.6). Deborah also felt powerless to

change the situation (control), as she comments, "...so because I thought I'd failed in my ministry I was just feeling like a failure in what I was doing, what's the point of doing something if I am a failure, I'm just wasting my time." Additionally, the event reinforced Deborah's self-concept (normative significance); namely low self-esteem, and self-efficacy, which is belief in one's capacity to exert control over the events that affect his/her life. As Deborah comments:

> I had known for years, and I've always had a struggle with success and failure, just this huge fear of failure and because it was all tied to my core identity because if I failed at something then I was a failure and so I avoided that.

In this regard, normative significance provides an explanation as to why *Pastors' pre-existing "performance narratives"* can result in low AWB (see 6.4.7).

It was also during the Sabbatical that Deborah's identity as a "child of God" was affirmed:

> ...I was God's beloved child in a way that you know you talk about as a pastor, you tell people this but it kind of hit my heart in a way that I actually believed it and kind of felt this sense of freedom, you know, succeed or fail that doesn't change the core of who I am, I'm still God's beloved child, so that was incredibly transformative for me and my thinking.

This change in perception of herself and her ministry, also resulted in re-appraising the event that caused her low AWB, "And also I recognize now, it was all perceived failure as well, so what was going on, because actually the ministry was going well, so you know, even the perception of failure was all my perception around that." Here, the use of the ER strategy of re-appraisal can explain how the demi-regularity of *differentiating between the pastoral role and identity in Christ* results in a return to a positive state of AWB (see 6.4.7).

A cognitive change also occurred in Deborah's expectations of spiritual growth, from believing it was her job to save people, when "actually that was Jesus' job." The action tendency resulting from this change in appraisal, was to continue in ministry. The positive feelings included a feeling of freedom from the burden of ministry and a sense of eagerness to get back to work. In this regard, cognitive change can explain how the

demi-regularity of *working out the nature of their calling reduces the burden of ministry* results in an improvement in AWB (see 6.4.6).

The outcomes also included an increase in self-awareness. For example, Deborah was able to identify more quickly when she was operating out of a fear of failure and reminding herself of the new narrative she established during her Sabbatical, "hold on, wait, you know, actually, this doesn't really matter, and this doesn't define who I am."

7.5.9 Obadiah's expectations of his congregation

The final story covered in this chapter concerns a pastor's expectations of his congregation. The object stimulus of Obadiah's period of low AWB involved the perceived behaviour of the congregation where he was pastoring, versus his own behaviour. This relates to the demi-regularity of *pastors' unmet expectations of the pastoral role, themselves, and others produces frustration and disappointment* (see 6.4.6). Obadiah appraised the situation as one where he was "putting in 120%." This was contrasted with Obadiah's perception of the congregation who were not putting in as much effort into the life of the church as he was. The situation was incongruent with Obadiah's goal to see the church growing and thriving, it was perceived as hindering progress towards achieving this goal. In terms of normative significance, the event did not align with Obadiah's deeply held value of being totally committed to God's work. As Obadiah comments, "I believe in God, he gives you your gifts and your passions. You get one opportunity in life to go after it. So why would you not give everything you can?" Additionally, in terms of control, because of Obadiah's role in the church at the time, he felt that he was not able to influence the situation as much as he would like to.

Obadiah's appraisal resulted in the action tendency to move away from the role, "it just sort of came over me, and I remember turning around and said…I'm done…I just don't know whether I can do this with them anymore." The subjective component of this emotional episode involved feelings of frustration and disappointment related to "how great these people are, how talented they could be…what they could become."

According to appraisal theory, several emotional episodes may run in parallel (Moors, 2013). In Obadiah's experience, there were times when the Holy Spirit (as object

stimulus), would cause him to appraise the congregation differently. This relates to the demi-regularity of *hearing God speaks changes perspective of stress* (see 6.4.1). Obadiah would be reminded that "Jesus loves them," and this would result in an action tendency to move towards people. The subjective feelings included love and compassion for people in the congregation. However, there came a point in time where Obadiah recognised that "I'm not going to be able to lead well if I haven't dealt with this thing [the disappointment and frustration]." So, he accepted a call to another church, and it was during this period that he grew in emotional maturity in terms of managing his feelings of disappointment. While Obadiah did not use this language, it is clear from the description of his experience, that this included using the ER strategies of re-appraisal, focusing on the positive, and acceptance. First, in terms of re-appraisal, Obadiah looked to the life of Christ who was "very urgent but never hurried." He realised that he was "in a rush to get to the outcome," and that it was actually okay to "slow the pace, so that you can still move forward [together with the congregation]." Second, in a later emotional episode where Obadiah again felt discouraged, he sought to focus on the positive. In this emotional situation, the object stimulus was his own behaviour, where he questioned whether he was adding the value that he could to the church. To regulate these feelings of discouragement, Obadiah focused on the positive impact that he was having on people's lives and reminded himself of the stories of change. Third, after preaching, Obadiah sometimes questioned whether he had helped anyone because "I think there's something in me that needs to make a difference for people," resulting in a feeling of discouragement. This relates to the demi-regularity of *pastors' pre-existing "performance narratives" drive them to perform* (see 6.4.7). To regulate his emotions, Obadiah accepted that it is God who owns the outcomes of ministry. As Obadiah comments, "I realize what I own, and what I don't own, and to be faithful and obedient to doing that."

Obadiah's story demonstrates how taking notice of one's internal emotional state, can provide insight into how one is interacting with their environment. This is consistent with the theory that the subjective component of emotional episodes has the important function of monitoring one's internal state and regulating interaction with one's environment (Scherer, 2005, 2019).

Having looked at how appraisal and ER theory provides a plausible explanation for the demi-regularities identified in the intensive findings, this chapter concludes with describing how various other conceptual frameworks were explored and rejected because they were judged to not explain the events that produce pastors' AWB as well as appraisal and ER theory.

7.6 Exploring alternative conceptual frameworks to identify events

Several alternative conceptual frameworks were explored as possible explanations for the observed demi-regularities identified through analysis of the extensive and intensive findings. These included conflict (Patterson, 2002; Rahim, 2001), and various well-being theories (Cummins, 2018; Diener & Ryan, 2009; Dodge et al., 2012). A brief description of a selection of these theories will be provided, followed by rationale for why they were judged to inadequately explain the events that give rise to the observed demi-regularities.

7.6.1 Conflict

As identified in the literature review, a potential cause of AWB is how conflict and criticism produce stress, which is a strong predictor of NA. In this regard, the previous chapter identified the demi-regularities of how *congregation criticism of a pastor's ministry* and c*onflict arising from resistance to change and a desire for power and control* can produce negative affect, including feelings of anger, frustration, loss, depression, and loneliness (see 6.4.3).

Conflict has been conceptualised as "an interactive process manifested in incompatibility, disagreement, or dissonance within or between social entities (i.e., individual, group, organization)" (Rahim, 2001, p. 18). Rahim (2001) proposes a typology of conflict within an organisation, based on the relational level at which the conflict originates. The four relational levels are: a) intrapersonal (a person interacting with self), b) interpersonal (between two or more individuals), c) intragroup (conflict within a group), and d) intergroup (conflict between defined groups of people). Utilising this typology could explain the events that give rise to demi-regularities additional to those identified above. For example, the demi-regularity of *pastors' unmet expectations of the pastoral role, themselves, and others* may be described as an intrapersonal conflict (see 6.4.6) which Rahim (2001) describes as "the

manifestation of incompatibility, disagreement, or difference between two or more interacting individuals" (p. 117). In the process of my abductive analysis, I theorised that perhaps these different types of conflict resulted in different impacts on pastors' AWB. However, I did not see evidence of this in the empirical data.

I also explored whether the events that give rise to the demi-regularities were related to pastors' conflict management styles. In this regard, Rahim (2001) proposes that there are five conflict management styles, classified as, "integrating, obliging, dominating, avoiding, and compromising" (Rahim, 2001, p. 33). These styles are driven by the two dimensions of concern for self and concern for others. First, integration (high concern for self and others) takes a problem-solving approach, it is collaborative, and involves open communication. Second, obliging (low concern for self and high concern for others) involves the accommodation of one party to satisfy the needs of the other. Third, a dominating style (high concern for self, low concern for others) involves one party seeking to win at all costs without concern for the other. Fourth, those who adopt an avoiding style (low concern for self, low concern for others), literally avoid an issue. Finally, the compromising style (intermediate concern for self, intermediate concern for others) involves give and take "whereby both parties give up something to make a mutually acceptable decision" (Rahim, 2001, p.30). The utilisation of these different styles could explain why conflict can produce negative affect for some pastors and not others. However, while further analysis of pastors' stories did indicate that pastors had different conflict management styles, I did not identify a direct link between these and the demi-regularities.

Another theory I explored was whether pastors' emotional attachments to their vision for the church, or ministry initiatives, increased the stakes of conflict (the perception of loss or gain), which then produced NA. An example is Rebekah's conflict involving two congregations that were meeting together for their Sunday service. When one congregation's leadership suddenly announced they no longer wanted to continue the existing relationship, Rebekah was initially devastated because she had a high emotional attachment to this dream of a multicultural church. However, while this may explain why conflict has a negative impact on pastors' AWB, it fails to explain the many other demi-regularities identified in findings. I also explored the possibility that conflict could increase NA through challenging a pastor's call to ministry. I theorised

that this is because when a call is challenged, it raises the possibility of the pastor leaving the church, potentially uprooting family, and resulting in a loss of relationships. However, again, I did not find evidence of this in the case analysis.

However, I did establish that conflict could indirectly produce negative affect through stress when it results in *questioning God's character and ability to hear God's voice* (see 6.4.1). Continuing the example above, when Rebekah looked to identify who was to blame for the conflict between the congregations, God was seen as culpable. This led to a strained relationship with God which meant that she was unable to experience the positive benefits of her relationship with God on her AWB.

In summary, the above discussion is an example of how I explored whether conflict comprised the events that gave rise to the observed demi-regularities identified in the findings. However, despite evidence of some plausible links with several demi-regularities, conflict did not provide sufficient explanatory power for all the observed demi-regularities. I therefore looked for alternative explanations, such as well-being theories.

7.6.2 Balance point well-being theory

Several well-being theories were explored. One example is Dodge's (2012) theory that wellbeing is the "balance point between an individual's resource pool and the challenges faced" (Dodge et al., 2012, p. 230). The resource pool includes psychological, social, and physical resources, that are needed to meet psychological, social, and physical challenges. The theory is that when the challenges are greater than the individual's resources, wellbeing declines. One of the reasons I explored this theory, is that it was potentially universal in nature. That is, it could be applied to all pastors, regardless of age, role, or gender. A further implication is that it could explain many of the identified demi-regularities. In this regard, a pastor's resource pool could include demi-regularities related to social relationships, formal external support, and self-care. Conversely, the challenges could include the demi-regularities related to conflict, criticism, and bullying, pastoral care demands, unmet expectations, and external expectations of a pastor's performance. Another reason I explored this theory is that it is reflects the emphasis in positive psychology of empowering individuals to increase their own wellbeing. It does this by giving them tools to increase their

resources to meet challenges (Dodge, 2012). This theory is therefore relevant for interventions to reduce or enhance affect or mood, such as an AWB course.

To determine if the theory of wellbeing as a "balance point" between resources and challenges provides a plausible explanation for pastors' AWB, I conducted further analysis on the nine exemplars of pastors' experiences. This was because, it was only through analysing individual pastor's stories of AWB, that I could determine if a lack of resources to meet challenges influenced his/her AWB. An example is Isaac's story of interpersonal conflict (see 7.5.1). In this story, Isaac's challenge could be classified as psychological, as it related to an intrapersonal conflict, which involved unmet expectations of himself. Conversely, in terms of resources, Isaac carried an unhealthy belief about himself that he brought into pastoral ministry that he was, "not good enough" to apply for a pastoral role with more responsibility. This is potential evidence that Isaac's psychological resource of self-esteem was insufficient to meet the challenge of the pressure he felt to apply for the new role, therefore his wellbeing was out of balance, which resulted in low AWB. Further support for the "balance point" theory of wellbeing, is that Isaac's AWB returned to a state of balance when his social support and formal external support resources increased. As this example demonstrates, the balance point theory of wellbeing is a plausible explanation for some of the events that give rise to the demi-regularities.

However, unlike the appraisal and ER theories, this theory does not account for all the demi-regularities identified in this study. First, spiritual resources are not reflected in the model, and it therefore doesn't relate to the religion and spirituality demi-regularities, or identity differentiation demi-regularities. Second, it is difficult to find a relationship between this theory and the family of origin demi-regularity.

7.6.3 Cognitive theory – Attention, Interpretation, and Memory

According to Diener and Ryan (2009), the Attention, Interpretation, and Memory (AIM) model of wellbeing "suggests that individuals with high subjective well-being tend to focus their attention on positive stimuli, interpret events positively, and recall past events with a positive memory bias" (p. 394). One of the keys to this positive outlook is the ability to direct attention away from oneself. In contrast, people who direct attention inward through rumination experience lower well-being. Furthermore,

people with high subjective well-being tend to interpret past events more positively which acts as protective buffer to the impact of stress.

The AIM model of wellbeing may explain why, as trait well-being increases, PA increases, and NA decreases (see 5.7). Individuals with high trait well-being scores tend to feel more positive, happy, and fulfilled in life. They are confident and are optimistic about the future. It is therefore plausible that they might focus on positive stimuli and interpret events more positively than individuals with low trait well-being scores. There is also some evidence of the AIM model in the exemplars of pastors' experiences. For example, after initially ruminating about the perceived loss of her dream, Rebekah was able to shift her attention to focusing on the positive by looking to see where God was working in the situation.

However, again, this model fails to account for many of the demi-regularities identified in the analysis of the intensive findings. For example, it is unclear how the model gives rise to the demi-regularities related to religion and spirituality and social relationships.

7.7 Conclusion

Using an abductive process (theoretical re-description), this chapter has demonstrated how emotional generation and ER theories provide a plausible explanation for the events that give rise to the demi-regularities identified in the findings. The specific processes involved in these theories were explained and then used to interpret the extensive findings demi-regularities. The intensive findings demi-regularities were then interpreted through the same theories utilising exemplars of pastors' AWB experiences. In this regard, it was demonstrated how a pastor's appraisal of an object stimulus drives emotional experience, resulting in positive or negative affect. Additionally, it was demonstrated how the utilisation of ER strategies can alter appraisals, action tendencies, and emotional experience, resulting in influencing pastors' AWB. Overall, this provides evidence that these theories are a plausible explanation for the events that give rise to the demi-regularities identified in the findings.

The final part of the chapter provided some examples of alternative conceptual frameworks which were explored as possible explanations for the observed demi-

regularities, followed by rationale for why they were judged to inadequately explain the events that give rise to the observed demi-regularities.

While the process of abduction goes some way to explaining the sequence of causation that produces pastors' AWB experiences, it is not the full picture. This is because according to critical realist theory, there is yet another domain of reality, *the real*. This domain consists of social structures, causal mechanisms and contextual conditions that produce the events in the *actual domain*. CR uses the theorising process of retroduction to identify the causes of these events. Accordingly, the next chapter utilises the theorising process of retroduction to produce an AWB model that describes the structure of pastors' AWB, how it generates pastors' emotions, and influences their choice of ER strategies.

Chapter 8 Discussion: A proposed model of affective well-being

8.1 Introduction

This chapter seeks to explain the causes of pastors' affective well-being (AWB) at the deepest level of reality, the real domain. To achieve this end, it uses the theorising process of retroduction to identify the social structure and its accompanying causal mechanisms that produce the emotion generation and regulation events identified in the previous chapter (for a fuller definition of retroduction see 4.7.4). It also identifies the contextual conditions that enable and constrain the causal mechanisms. It is proposed that together, the structure, causal mechanisms, contextual conditions, and events, form a model of pastors' AWB. This model will be validated through presenting evidence from the events in chapter seven, and the observed demi-regularities identified in chapters five and six. Existing psychological literature (chapter 3) will also be critically integrated with a theological understanding on the nature and causes of humanity's AWB from a Christological anthropological perspective (chapter 2). These combined sources of knowledge support that the model represents a plausible explanation of the reality of pastors' AWB at the present time. In this regard, it is deemed important to acknowledge that the model is subject to change over time as knowledge of pastors' AWB changes.

The first part of this chapter provides an overview of the AWB model. This is followed by a detailed description of the seven objects that form the structure of pastors' AWB. The power of each object's accompanying causal mechanisms to influence AWB is also described, along with the contextual conditions that enable and constrain the causal mechanisms.

8.2 Overview of the affective well-being model

The AWB model demonstrates how CR's stratified nature of reality brings new insights into the complex causal nature of pastors' AWB. The following describes in brief how the model produces pastors' AWB.

The foundation of the model is the seven objects that have been identified as forming the social structure of pastors' AWB (see Figure 6):

1. Belief in, and experience of God.
2. Social relationships.
3. Formal external support and professional development.
4. Pastoral care.
5. Belief in the pastoral call.
6. Stakeholder expectations of the pastor.
7. Trait emotional intelligence.

These objects were identified by theorising what has the power to cause the events identified in chapter seven that give rise to the demi-regularities identified in the findings (see 4.8.2 for a comprehensive example of the method of retroductive analysis). In other words, what has the power to influence the initial appraisal of emotion generating events, and subsequent choice of emotional regulation strategies?

As such, these objects represent the holistic nature of pastors' AWB, involving spiritual factors, psychological factors (e.g., belief in the pastoral call, trait EI), and social factors. It is important to note here, that CR is primarily concerned with the ability of the mechanisms of each object to produce outcomes, rather than any potential inter-relationship between objects. Therefore, I have not attempted to explain any potential inter-relationship between objects that may exist.

The seven objects have powers in the form of causal mechanisms that have potential to generate AWB events and outcomes in the world. This potential is not always realised because in the social world there are too many variables and opportunities for intervention and change. These mechanisms relate to AWB events in three ways.

First, some causal mechanisms influence AWB through generating emotions through object stimulus such as God, social support, and internal expectations. As discussed in chapter seven, these stimuli are appraised as either a benefit or threat to a pastor's well-being, which produces action tendencies, physiological responses, expressive behaviour, and most importantly positive affect (PA) or negative affect (NA). As defined in the introductory chapter, AWB is the experience of high levels of PA, and low levels of NA. In the model, the symbol of an eye is used to link causal mechanisms with emotion generation, as emotions are indications of how we perceive and interpret the world.

Second, in response to the subjective experience of an emotion, some causal mechanisms influence the utilisation of either adaptive, or maladaptive emotional regulation strategies. As described in the chapter 2, emotion regulation (ER) is where individuals deploy "cognitive and behavioural processes that influence the occurrence, intensity, duration, and expression of emotion" (Campbell-Sills & Barlow, 2007, p. 542). Hence the symbol of a cog is used to link these causal mechanisms with emotion regulation.

In this way, emotion generation and emotion regulation form a continuous feedback loop. For example, a pastor appraises conflict as a threat to his/her well-being, which produces anger and fear. The pastor, driven by a desire to change how she or he is feeling, then may adopt either an adaptive ER strategy, such as constructive conflict resolution, or a maladaptive ER strategy such as resolving the conflict through dominance or avoidance. If a pastor finds that his/her choice of ER strategy is effective in changing how he/she feels, it can reinforce the use of this strategy. In this way the feedback loop can reinforce both adaptative and maladaptive behaviour. For example, if a pastor finds that suppressing his/her disturbing feelings enables him/her to avoid dealing with the causes of these feelings, a pastor may continue to adopt this strategy. Often it will take a significant event to prompt an effort to change ingrained behaviours, for example significant loss, burnout, clinical depression leading to hospitalisation, or an intervention.

Third, the power of causal mechanisms to generate emotions and influence the choice of ER strategies is not always actualised because of contextual conditions. These

conditions enable and/or constrain causal mechanisms. For example, the power of appraising God as beneficial for well-being to produce PA, can be constrained when a pastor experiences “spiritual struggles.” This occurs when a pastor interprets occupational stressors as evidence that God is absent from the present situation, or is not in control, and God’s character is not genuinely good. When this occurs, a pastor may no longer realise the benefit of experiencing PA (e.g., joy, contentment) that is available to him or her through his/her union with Christ. Additionally, a pastor is not able to benefit from understanding God’s perspective of a stressful work experience, which can change how he or she feels about it. This in turn may result in prolonging a period of low AWB. Ultimately, how a pastor navigates spiritual struggles through seeking to make sense of his/her adverse experiences, can determine the frequency and duration of PA or NA which constitutes a pastors’ AWB.

Attention now turns to providing a detailed description of the seven objects that form the structure of pastors’ AWB. Each object’s accompanying causal mechanisms are also described, along with the contextual conditions that enable and constrain the causal mechanisms.

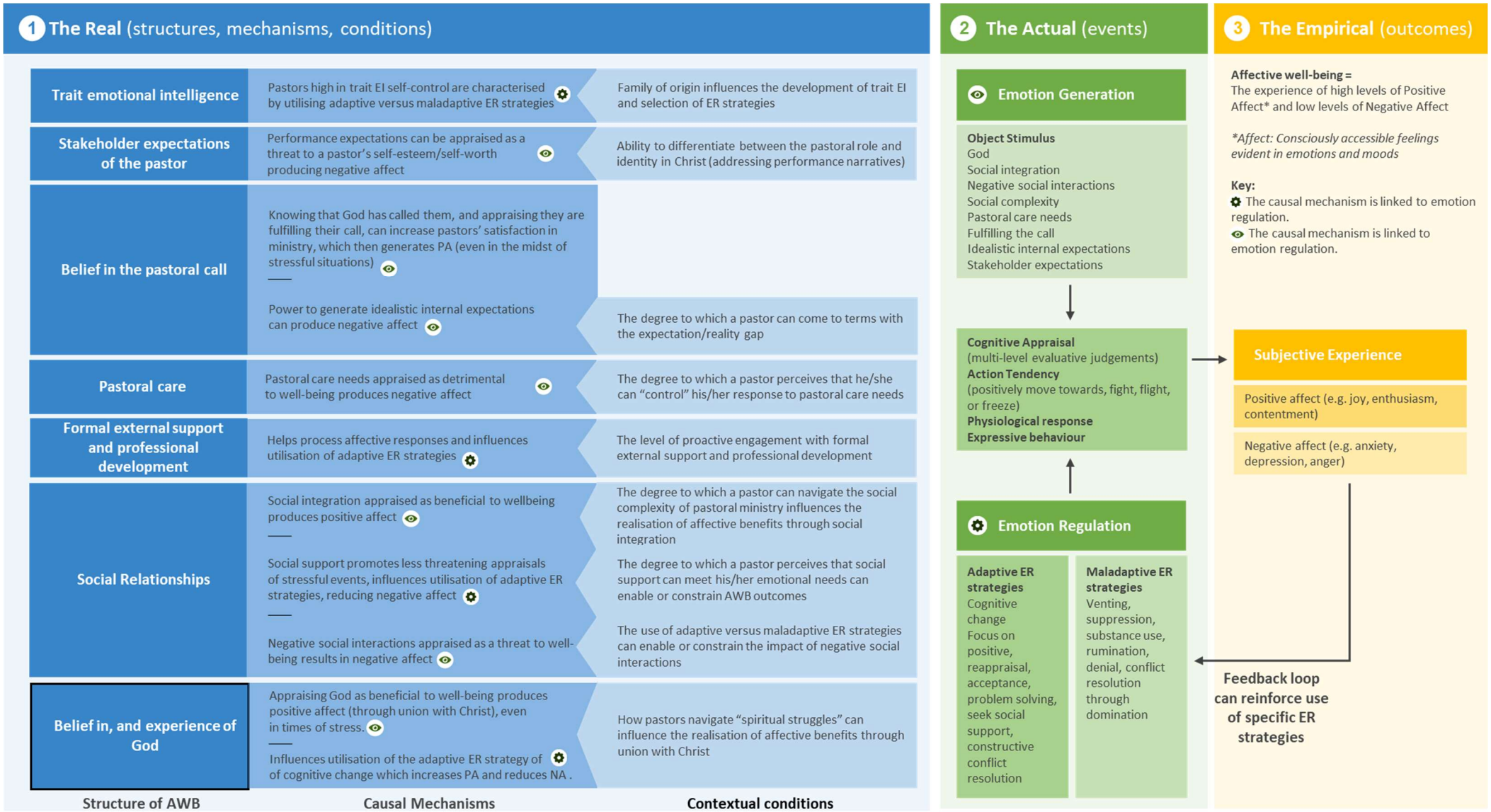

Figure 6: A model of New Zealand Baptist Pastors' affective well-being

8.3 Object 1: Belief in, and experience of God

The foundation of the structure of pastors' AWB is pastors' belief in, and experience of God. Consistent with King and Koenig's (2009) definition of spirituality (see literature review), there was evidence in the intensive findings of pastors' belief in an existence beyond the material world (e.g., God), awareness of being moved intellectually and/or emotionally through spiritual practices such as prayer and reflection, and changes in orientation from self to the divine. Accordingly, pastors mentioned "God" 127 times in relation to being a positive influence on their AWB. The following mechanism explains how pastors' belief and experience of God produces PA in their lives.

8.3.1 Mechanism: Appraising God as beneficial to well-being produces positive affect (through union with Christ), even in times of stress

Chapter seven described how object stimuli are appraised as either a benefit or threat to a pastor's well-being, which produces PA or NA. This involves evaluating whether the object stimulus is beneficial or harmful to an individual's needs, attachments, values, goals, and beliefs (Frijda, 2007; Lazarus, 1991; Scherer, 2004). In this regard, there is evidence in the intensive findings that when pastors appraise God (the object stimulus) as beneficial to their well-being, this produces PA, even in times of stress. In this regard, pastors described how they experienced God as a source of strength, love, and grace, even in times of stress (see 6.4.1). Another source of evidence is that for some pastors, knowing that God is in control, is a source of reassurance that stressful events can be navigated. Third, pastors also talked about the importance for their AWB of experiencing God as a present reality and seeing evidence of God at work in their lives. As Samuel commented, "I think, holding on to your own relationship with God. I think that is actually key. I think actually whatever is going on is never about the ministry or the role. I think you always need to have a living relationship with Jesus."

These findings are consistent with quantitative studies involving the pastoral profession that have found a positive association between positive religious coping practices (e.g., looking to God for strength, support, and guidance, working with God to get through a problem), and PA (Ellison et al., 2010; Pargament et al., 2001). Additionally, Ano and Vasconcelles (2005) meta-analysis of 49 studies confirmed a moderately strong association between positive religious coping and positive

psychological adjustment. They write, “individuals who used religious coping strategies such as benevolent religious appraisal, collaborative religious coping, seeking spiritual support, typically experience more stress-related growth, spiritual growth, positive affect, and had higher self-esteem” (p. 473).

The theological position of this study provides further insight into how belief in, and experience of God produces PA (see chapter two). First, from a Biblical perspective, God is to be the object of humanity’s joy and pleasure. Christ demonstrates this through his relationship with God the Father. In Luke 10:21 Jesus is described as being “full of joy through the Holy Spirit.” While the Spirit mediates Jesus’ joy, the object of that joy is God the Father. Second, because Jesus is acting vicariously on behalf of humanity, the joy that he experienced becomes the joy of humanity as they participate in the life of Christ (Kettler, 2010, p. xxiv). This is realised through the Holy Spirit, who enables humanity to be united with Christ, and thus participate in the divine life. Furthermore, it is only through union with Christ that pastors can truly experience AWB in the context of a fallen world. This is affirmed by Jesus’ desire that his joy might be *in* his disciples (John 15:11). Third, this desire is stated in the context of the metaphor of the “vine and the branches.” This signifies the importance of the disciples remaining in him (John 15:4). Burge (2000) puts it this way, “In order to sustain a genuine spiritual life in the world, believers must remain intimately attached to Christ” (p. 415). If the disciples remain in him, they will inherit his joy. The reality of this theological truth can clearly be seen in pastors’ experiences. It was as pastors actively engaged in spiritual practices that they experienced the affective benefits of their relationship with God.

Belief in, and experience of God not only has the power to produce PA, but also the power to enable pastors to utilise adaptive ER strategies as the following mechanism describes.

8.3.2 Mechanism: Power to utilise the adaptive emotional regulation strategy of cognitive change increases positive affect and reduces negative affect

As described in chapter three, ER is the “processes by which individuals influence which emotions they have, when they have them, and how they experience these emotions” (Gross, 1998, p. 275). From a psychological perspective, the ability to

regulate emotion to adapt to a given context is important for an individual's well-being (Ochsner & Gross, 2005). The extent to which one can regulate the emotions in response to challenges such as conflict, failure and loss can determine the impact on mental and physical well-being. *Cognitive change* is one of the five families of strategies that individuals can employ to change the way they feel. According to Gross and Jazaieri (2014), "*Cognitive change* refers to efforts to revise the meaning of the situation in an attempt to influence one's emotions" (p. 389). It involves changing the meaning of emotional events in order to increase PA, and reduce NA.

In this regard, the demi-regularity "hearing God speak changes perspective of stress" (see 6.4.1), is evidence of how belief in, and experience of God can help a pastor utilise the adaptive ER strategy of cognitive change. For example, Benjamin's reappraisal of his attempt to commit suicide involved a conversation with God about the sense of shame that he felt. He believed God spoke to him about it not being a sin to be tempted, and therefore he didn't need to be ashamed of what had happened.

There is also evidence of this mechanism in other domains affirming that religious belief provides cognitive resources that help an individual to appraise and interpret his/her experiences positively. For example, a spiritual worldview can provide sense and meaning to life in general, and to specific events, especially negative events, which can promote well-being (Diener et al., 2011; Diener & Ryan, 2009; Ramsay et al., 2019). Religiosity (involving Jewish and Christian samples) is also associated with more frequent use of cognitive reappraisal as an ER strategy (Vishkin et al., 2016).

Furthermore, from a theological perspective, it is through the work of the Holy Spirit that pastors are empowered to imitate Christ in the way he was able to regulate his affective experience perfectly (see 2.3.4). Because Jesus is acting vicariously on behalf of humanity, his perfect ER, can become a pastor's as he/she participates in the life of Christ through the Holy Spirit. This mechanism can be actualised as pastors engage in spiritual disciplines such as prayer and solitude, through which they can place themselves before God, so that God can transform them (Foster, 2008). However, the degree to which pastors experience the positive affective benefits of their relationship with God is dependent on the following contextual condition.

8.3.3 Contextual Condition: How pastors navigate "spiritual struggles" can influence the realisation of affective benefits through union with Christ

Pastors do not always experience the affective benefits of their union with Christ, as occupational stressors can trigger "spiritual struggles." How pastors navigate these struggles can determine the degree to which they realise the affective benefits of their union with Christ. The concept of "spiritual struggle" is defined by Pargament et al. (2005) as "efforts to conserve or transform a spirituality that has been threatened or harmed" (p. 247). This includes a troubled relationship with God, negative interactions in spiritual settings, and chronic religious doubting. Of particular interest to the present study is that the struggle may "be expressed as negative emotions or conflicts related to beliefs about God" (Zarzycka & Zietek, 2019, p. 1073). During times of crisis, individuals may blame God, and question if God is good, in control, is punishing them, or even if God exists at all (Pargament et al., 2005). Meta-analysis of studies indicates that spiritual struggle is statistically correlated with AWB outcomes, including anxiety and depression (Ano & Vasconcelles, 2005; T. B. Smith et al., 2003).

The intensive findings in the present study provide evidence that in response to occupational stressors some pastors experienced spiritual struggle (see 6.4.1). Specifically, they questioned whether God was still present, still in control, whether God's character was genuinely good. They also blamed God for the stressful event. As a typical example, when Aaron experienced workplace bullying, he questioned why a loving God would allow this to happen to him. The intensive findings also indicated that pastors discovered that occupational stressors impacted their ability to hear God's voice through their regular spiritual practices, such as praying and reading the Bible. These findings are consistent with Ellison et al. (2010) who found that:

> Pastors who experience negative events, especially multiple stressors within a given year, are more inclined than others to encounter spiritual difficulties, coming to doubt core tenets of their faith or to feel abandoned by, and angry toward, God in the wake of these traumatic events (p. 299).

In a later study, Ellison et al. (2013) affirmed that individuals who were "most invested in their roles as religious persons…experienced the strongest negative effects of spiritual struggles" (p. 214). One reason for this is that according to role theory, the self is composed of a set of social roles, such as spouse, parent, employee, and being

religious (Stryker, 2001). The more one identifies with being a religious person, the greater likelihood that one will experience spiritual struggle as a threat to one's identity. This theory provides a plausible explanation for why spiritual struggles are particularly challenging for pastors. As ones who are "highly invested in their faith and occupational role…it may be especially stressful to face a troubled or strained relationship with God" (Ellison et al., 2010, p. 291). This may be seen as evidence of a failure to live out the theological truths that they preach from the pulpit. As Rebekah commented during a stressful event, "I didn't cling to him as much as I should have." The use of the word "should" here may indicate that Rebekah experienced a sense of guilt or failure to live up to the behaviour that she expected of herself.

While "role theory" provides a plausible explanation for AWB outcomes, it does not address how this contextual condition may be navigated. In this regard, it is deemed important to normalise that it is an innate human desire to try and make sense of situations that are distressing or uncomfortable, even for theologically trained pastors! Pastors can also be encouraged that spiritual struggle can be a catalyst for spiritual growth. In this regard, studies have found that "meaning-making" which involves "attempting to understand one's adverse experiences," can mediate the relationship between spiritual struggle and anxiety (Zarzycka & Zietek, 2019, p. 1076). This involves reconciling apparent discrepancies between beliefs about life, oneself, the world, and how a stressful experience is being interpreted (Park, 2010). Part of this process involves emotional processing, acknowledging and understanding feelings, and positive reframing that involves looking for something good in what is happening (Abraham & Stein, 2015). In other words, utilising ER strategies! However, if a pastor is struggling to utilise his/her relationship with God to engage in cognitive change (see 8.3.2), how might they then affect this change? Here, the answer lies in the influence that other objects and their mechanisms can have on a pastor's AWB. This leads to a discussion of how social relationships can impact a pastor's AWB.

8.4 Object 2: Social Relationships

From a psychological perspective, social relationships refer to a person's social networks, the support received from others, and quantity and quality of social interactions (Cohen, 2004). From a theological perspective, in an act of divine agency,

God created humanity's capacity for interpersonal relationships, through which God's desires to manifest his presence (see 2.3.2). Jesus, as the true *imago Dei*, exemplified this through immersing himself in a relational community consisting of the twelve disciples and others, who supported his ministry (Mark 3:14).

In terms of Baptist ecclesiology the local church is where believers "freely gather together in covenant relationship with God and each other" (Tucker, 2018, p. 5). Baptists believe that Christ is the head of the church, and together the whole church seeks to discern the *mind of Christ* in relation to the vision and mission and goals of the church. Thus, the final authority of the local church rests with Christ. Within this vision of church, unique social relationships form.

First, pastors have a relationship with a governance board that is appointed by the congregation to provide "spiritual oversight, and development, support and protection of the mission and vision of the Church" (Baptist National Centre, 2020b, p. 15). This board can be comprised of Elders, and/or Deacons. Senior and sole pastors serve *ex officio* on the governance board, while other pastoral roles have more of an informal relationship. Second, pastors have social relationships with work colleagues including administration, reception, and other pastoral and ministry staff. Third, pastors may develop friendships with congregational members. Fourth, a pastor's spouse and family usually attend the church they are serving in, and at times also have leadership roles within the church.

In terms of the above, the intensive findings affirmed that Baptist pastors have social relationships formed primarily around the local Baptist Church, but also extending to friends and pastoral peer groups that meet outside the local church context (see 6.4.2). In terms of relationships outside of the local church, pastors often meet with their peers in a *pastoral cluster* or *youth cohort*. These groups meet together on a regular basis (e.g., every month), for mutual support and professional development. The intensive findings also described how pastors intentionally developed friendships outside of the local church context.

The social relationships described above have power to influence a pastor's AWB both positively and negatively. However, these powers may be enabled or constrained by

contextual conditions. Accordingly, two mechanisms that positively impact a pastors AWB will now be described, along with their contextual conditions. These will then be followed by describing one mechanism that negatively impact a pastors AWB, along with one constraining context.

8.4.1 Mechanism: Social integration appraised as beneficial to well-being produces positive affect

As the literature review identified, social integration is an aspect of social relationships that refers to a person's active engagement in a broad range of social activities or relationships, experiencing a sense of community, and identity (Brissette et al., 2000) (see 3.6). Research indicates that social integration promotes positive psychological states, including "identity, purpose, self-worth, and positive affect" independent from stress (Cohen, 2004, p. 677).

From a theological perspective, by God's design, interpersonal relationships have the power to be a source of positive affect (e.g., joy and love) that characterises positive AWB (2.3.2). As Fretheim (2012) states, "the [Biblical] vision of human well-being (happiness)…focuses on well-functioning relationships at all levels of existence" (p. 46). For humanity, being transformed into the image of Christ is to reflect Christ's capacity for interpersonal relationships, through which believers freely experience love and joy.

The intensive findings indicated that for pastors, social integration involves their active engagement in a wide range of relationships including spouse, family members, friends, the congregation they were serving in, Elders, work colleagues, and pastoral peer groups. Pastors appraised these networks of relationships as beneficial to their well-being. Specifically, consistent with appraisal theory, this occurred when pastors appraised individual relationship as meeting their need for genuine friendship. As Deborah comments, "there is a youngish couple in the congregation…and they kind of opened up their life to me…and that's just been incredibly helpful to have people in the congregation who see me as a friend and not as a pastor." Friendships outside of their congregation are also beneficial for pastors' AWB as they did not have to carry the weight of pastoral responsibility in these relationships. As Miriam comments, "for me, what helps me is being around people that don't expect anything from me." These comments are indicative of how pastors desire to have a sense of community that is

not based on their identity as a pastor, but simply as a fellow human-being. They desire relationships that are reciprocal, rather than based on the service that a pastor provides to his/her congregation.

The power of social integration to influence positive affect has some support from Lee and Iverson-Gilbert's (2003) study. They discovered that the number of supportive relationships a pastor has in his/her congregation, correlates to his/her well-being (emotional, social, interactional, and physical). Vaccariono and Gerritsen's (2013) research amongst New Zealand Anglican clergy also affirms the benefits of social integration for pastors' well-being. In a similar way to Baptist pastors, they appraised friendships as beneficial for their well-being because they did not have to carry the weight of pastoral responsibility in these relationships. However, many pastors find it difficult to develop genuine friendships with members of their congregations because of the social complexity of pastoral ministry.

8.4.2 Contextual condition: The degree to which a pastor can navigate the social complexity of pastoral ministry influences the realisation of affective benefits through social integration

The power of social integration to produce PA is not always realised because Baptist pastors serve in a complex social situation where there is an overlap of work, social and family relationships (see 6.4.2). Because of the social complexity of pastoral ministry, Baptist pastors can feel isolated as they feel they are always wearing the pastoral hat, or do not want to burden their spouse or family with the stressors of pastoral ministry. The potential for social isolation is also when the pastor is friends with congregational members who are also serving in various ministry roles within the church. When conflict inevitably arises, this can result in a pastor feeling betrayed, angry, frustrated, and lonely. This illustrated in the following exemplar from the intensive findings:

> They are all my friends. So, when you feel that your friends go against you, that is very hurting because they know you as a friend, they have been with you and still they don't understand you. So, I encouraged them in ministry…but they had some issues with me, so they came up to me and confronted me. [Levi]

These findings are consistent with Irvine's (2006) study involving six major protestant denominations, that only half of clergy surveyed had two or more friends they could share a personal issue with. Two of the reasons for this were the lack of distinction between work and social life in pastoral ministry, and conflict with members of the congregation.

To navigate the social complexity of pastoral ministry, pastors fulfilled their need for social integration through actively pursuing friendships outside of their immediate congregational setting. This was because these relationships were not defined by their role as a pastor. Some pastors also made friendships in parachurch organisations, or devotional groups because they can be sympathetic to the challenges of ministry, without the complexity of being directly involved. Pastors also found that belonging to a pastoral peer group can help overcome feelings of isolation.

Morse's (2011) study involving clergy, affirms how vital it is for a pastor to "find a place where it is safe to explore the various emotions that will emerge in this work, and to have at least one person with whom the pastor can be transparent, vulnerable, and accountable" (p. 142). Pooler (2011) also talks about pastors needing relationships outside of their local church community as "many relationships in the congregation are not reciprocal—the pastor does not get back needed social support and understanding from the person to whom he is giving care" (p. 710).

Qualitative international research also affirms that pastoral groups can help pastors overcome feelings of isolation, enable them to gain perspective by engaging in upward and downward social comparisons, and empowers individuals to make changes in their lives, and improve self-esteem (A. Miles & Proeschold-Bell, 2013; U. Peterson et al., 2008; J. W. Smith, 2015; Travis, 2008).

Attention now turns to a second mechanism related to social relationships that has the power to positively impact a pastors AWB, namely, social support.

8.4.3 Mechanism: Social support promotes less threatening appraisals of stressful events, and influences the utilisation of adaptive emotional regulation strategies, reducing negative affect

Social support is an aspect of social relationships that refers to "a social network's provision of psychological and material resources *intended to benefit an individual's ability to cope with stress*" (Cohen, 2004, p. 676). It consists of providing three types of resources: instrumental (material aid), informational support (advice or guidance), and emotional support (empathy, reassurance, opportunities for emotional expression and venting).

According to Cohen et al. (2004), the perception of the availability of social support can eliminate or reduce "effects of stressful experiences by promoting less threatening interpretations of adverse events and effective coping strategies" (p. 677). When a person believes that others will provide psychological and material assistance to cope with stress, this can act as a stress buffer. It does this by increasing "one's perceived ability to cope with demands, thus changing the appraisal of the situation and lowering its effective stress" (Cohen, 2004, p. 677). There is evidence from several research studies that a less threatening appraisal of a stressful event results in reducing NA, including depression and anxiety (Cohen & Willis, 1985; Kawachi & Berkman, 2001). Social support can also influence the use of adaptive emotional regulation strategies including positive reappraisal, acceptance, and problem solving (Cai et al., 2017; Feeney & Collins, 2015; Li et al., 2020).

The intensive findings provided evidence that pastors' spouses and family members were a significant source of emotional support (see 6.4.2). This is because they feel they can trust them more than anyone else with their deepest struggles. Many pastors who were interviewed said that they would not have survived in ministry if not for the support of their spouses.

Congregational Elders can also be a source of PA when they demonstrate concern about a pastor's well-being. As Elijah comments, "there has always been somebody on eldership who seems to have taken that responsibility and from time to time asked, how are you, how's your marriage, how's your soul, how's your time with God, how are you feeling about the role, do you need a break?" Pastoral clusters were also

helpful as a stress buffer. This is because everyone comes from the same context and shares common experiences. As Levi comments, “I get a lot of information, because everyone is going through the same thing...then I realized that I'm not alone in this…we are all in the same boat.”

These findings are also supported by a number of pastoral studies indicating that strong social support networks are known to mitigate against stress and improve pastors’ emotional resilience (Kinman et al., 2011; Meek et al., 2003; Pooler, 2011; Tomic et al., 2004). In particular, Ellison et al. (2010) found that Presbyterian Church (USA) clergy experienced increased PA by receiving emotional support from their congregations.

In an analysis of multiple studies in various professions, Feeney and Collins (2015) have also found that as well as mitigating the negative effects of stress, social support can enable one to, “emerge from the stressor in ways that enable them to flourish” (p. 58). However, the power of social support to produce positive AWB can be enabled or constrained. This occurs according to the degree to which a pastor perceives that those interpersonal relationships are available, or adequate, to meet their emotional needs, as the following contextual condition explains.

8.4.4 Contextual condition: The degree to which a pastor perceives that social support can meet his/her emotional needs can enable or constrain AWB outcomes

As stated above, the perception that others are available to provide support can produce PA and reduce NA. Conversely, the degree to which pastors believe that their social relationships can meet their emotional needs, can enable or constrain the ability of social support to produce AWB outcomes. This was evident in the intensive findings where pastors perceived a lack of emotional support because their congregations were demanding, and the Elders were not skilled in providing pastoral care (see 6.4.2).

In this regard, Lee and Iverson’s (2003) study of Protestant clergy affirms a correlation between congregational demands and clergy’s well-being (i.e., emotional, social, interactional, and physical well-being). However, their findings also indicate that clergy’s perceptions of demands and levels of support have a significant influence on their well-being. They suggest that clergy may enter pastoral ministry with “unrealistic

expectations of the level of care, concern, and even emotional health that they will confront in their parishioners" (Lee & Iverson-Gilbert, 2003, p. 255). Knowledge of what they may encounter in pastoral ministry could help produce more realistic expectations of social support. Pastors also need to be prepared to nurture congregational support, through teaching and modelling to congregants how they might interact with the pastor as a fellow human being, rather than placing them on a "pedestal." This of course needs to be accompanied by a level of wisdom of how much of a pastors' personal life is shared from the pulpit, versus privately, in confidence with individuals.

Another potential source of social support is pastoral clusters. However, the intensive findings indicated that some pastors perceived that their pastoral clusters/cohorts were lacking in depth and not a place where they felt comfortable sharing about their well-being. The absence of depth and honesty within some peer groups may account for the lack of a statistically significant relationship between pastoral cluster attendance and their experience of specific AWB outcomes such as depression and anxiety (see 5.5.5). In critical realist terminology, even though the pastoral cluster possesses causal power to produce AWB outcomes, this power it is not triggered unless the culture of a group is one of depth and honesty. Overseas studies also found that participation in peer support groups had only weakly beneficial relationships with anxiety and depression (A. Miles & Proeschold-Bell, 2013; Sixbey, 2014). This result is explained by the fact that the "one size fits all solution" approach of peer groups did not relate to the variation in how individual clergy responded to group activities. Therefore, peer groups may not be "a uniformly effective solution to the occupational demands of pastoral work" (A. Miles & Proeschold-Bell, 2013, p. 199).

In this regard, in a similar approach to congregational support, it may be that pastors need to lower their expectations of the level of social support that pastoral clusters can provide. However, they could also seek to cultivate the level of support they receive from a cluster through influencing the culture of the group by encouraging an emphasis on well-being and modelling a level of depth and honesty of sharing within the group.

Having discussed how social relationship mechanisms can produce positive AWB, attention now turns to the negative side of social relationships. As such, the following describes how negative social interactions can produce negative affect, and one mitigating context.

8.4.5 Mechanism: Negative social interactions appraised as a threat to well-being results in negative affect

From a theological perspective, one of the consequences of Adam's and Eve's disobedience to God, is dysfunctional interpersonal relationships (see 2.3.3). For example, husbands will dominate wives (Gen 3:16), and anger leads to murder (Gen 4:8). This is representative of how emotions such as envy and hatred can destroy relationships (James 4:1-3) (Bortner, 2018).

There was evidence of dysfunctional relationships in the demi-regularities identified in the present research (see 6.4.3). In this regard, pastors experienced negative social interactions, predominately with their congregations and elders. This included highly critical congregational members, conflict arising from resistance to change and a desire for power and control. There was also a case of bullying involving a persistent challenge to a pastor's leadership, as the following comments exemplify:

> Every person brought every complaint you could imagine under the sun that they had been holding out…you just leave there thinking…do you even understand what I've given up to do this? [Daniel]

> I find that most of the pastors who came here were bullied, being terminated in their service. [Rueben]

These findings are consistent with multiple existing studies. In this regard, the literature review identified that congregations and eldership often have high expectations of their pastors, leading to conflict and criticism (Charlton et al., 2009; Coleman, 2015). In Coleman's (2015) study of New Zealand Baptist and Presbyterian pastors, she describes how "it was the Baptist ministers who described the most difficult conflicts with elders: their comments included the terms 'rocky journey,' 'dysfunctional family,' and 'behaving badly'" (p. 90). In another research study of those in paid ministry within the Presbyterian Church of Aotearoa New Zealand, ministers referred to unrealistic expectations from elders and "power plays" as a major cause of

stress (Gallaher, 2013). The NZ Baptist Assembly Council Pastors in Transition Working group has also identified that conflict is the most common challenge for Baptist Pastors (2019). Adams et al. (2017) notes that conflict and criticism arises as a pastor seeks "to create a shared vision for the congregation and lead the staff and congregants, most of whom work on a volunteer basis, to enact that vision" (p. 149).

However, these studies are deemed to lack explanatory power for how conflict and criticism influences AWB. This is where the appraisal theory of emotion causation can bring new insights into the causes of pastors' AWB. In this regard, chapter seven interpreted pastors' experiences of conflict through appraisal theory. It described how pastors' multi-level evaluative judgements produced NA. Pastors' appraised conflict as a threat to their leadership goals/vision to which they often had strong emotional attachments. This resulted in intensifying their experience of NA. Pastors also felt like they lacked control over being able to resolve conflict and criticism. In terms of normative significance, they perceived conflict and criticism as incompatible with their relational values, such as pursuing deep intimate relationships and seeing congregation as family. They were concerned about protecting the church from the fallout of conflict. Additionally, in terms of assessing agency, some pastors determined that God was ultimately to blame for the conflict. This resulted in spiritual struggles which influenced the degree to which they realised the affective benefits of union with Christ (see 8.3.3). The appraisal of negative social interactions as a threat to a pastor's well-being produced NA. This included feelings of anger, frustration, and resentment.

Interpreting pastors' conflict narratives through appraisal theory, helps explain why negative social interactions can be so devastating for pastors' AWB. However, the power of negative social interactions to produce negative affect can be enabled or constrained as the following contextual condition describes.

8.4.6 Contextual condition: The use of adaptive versus maladaptive ER strategies can enable or constrain the impact of negative social interactions

The interpretation of pastors' experiences through ER theory demonstrated that adopting adaptive ER strategies can constrain the impact of conflict on a pastors' AWB (see chapter 7). In support of utilising constructive strategies within the context of the

pastoral profession, Lee and Iverson (2003) propose teaching clergy “how to anticipate criticism, understand what it means for them personally, and respond constructively” (p. 255). This may increase a pastor's confidence that he/she is able to deal with conflict situations. Studies have shown that higher levels of self-efficacy can lower subjective stress (Wiedenfeld et al., 1990). Additionally, pastors may benefit from appraising conflict as a challenge, rather than a threat. This is where an individual acknowledges the potential losses of a situation, but chooses to focus on the potential gains, thus reducing subjective stress (Pena-Sarrionandia et al., 2015).

The section above has described how a pastor’s social relationships have the power to influence a pastor’s AWB both positively and negatively. Attention now turns to how another distinct object of pastoral ministry, formal support and professional development, influences a pastor’s AWB.

8.5 Object 3: Formal external support and professional development

The NZ Baptist Union of New Zealand places a high value on pastors engaging in formal external support and professional development. In terms of the former, pastors are required to meet with a supervisor at least every two months. The purpose is to provide a safe place for support and accountability (Carey Centre for Lifelong Learning, n.d.). Examples of supervision include a mentor such as an experienced pastoral leader, mentoring group, spiritual director, supervisor, and coach. Of these, only spiritual directors and supervisors are required to be professionally trained and qualified. As part of the Baptist registration process, pastors are also required to engage annually in professional development.

The NZ Baptist National Centre also provides leadership and resources for pastors on several levels. First, the National Centre provides leadership and support through the National Centre Team which includes the National Leader and Administrator. Second, the NZ Baptist National Ministries team provides encouragement, support, and resources for NZ Baptist churches (Baptist Churches of New Zealand, n.d.-a). At the time this research was undertaken, the team consisted of specialist leaders who provided mentoring and coaching in various ministry areas, including children and family ministries, youth ministries, Manatu Iriiri Māori (ministry to the indigenous population of New Zealand), and ethnic and multicultural ministries. Third, a regional

network connects churches by geographical location throughout the country (Baptist Churches of New Zealand, n.d.-b). Each of the eight regions consists of a team led by a regional leader. The team includes specialist leaders who are responsible for assisting in the process of pastoral placement, coaching pastoral clusters, conflict management, and pastoral care of church pastors.

A pastor may also seek support from a health professional to support his/her general well-being or be referred to a health professional if they are suffering from a diagnosed mental health issue (e.g., clinical depression). Health professionals include general practitioners, psychologists, psychiatrists, and counsellors.

In contrast to social relationships, the intensive findings indicated that formal support and development has power to impact a pastor's AWB positively, but not power to impact AWB negatively. This does not mean that it is not possible that formal external support could have some detrimental effect on a pastor's AWB, but simply that this is not a conclusion that can be drawn from the intensive data. As such, only the one positive mechanism will be described below, along with one hindering context.

8.5.1 Mechanism: Helps process affective responses and influences the utilisation of adaptive ER strategies

The intensive findings indicated that meeting regularly with a supervisor can help pastors process their affective responses to occupational stressors and help them utilise adaptive emotional regulation strategies (see 6.4.4). For example, when Aaron felt he was being bullied at work, his supervisor encouraged him to remove himself from the situation. Following his resignation, Aaron employed the adaptive ER strategy of *situation selection*. This refers to choosing or avoiding some activities, people, or places, as a function of their expected emotional impact (Gross, 1998). In Aaron's case this involved choosing to be involved in activities outside of pastoral ministry that "really fed into me feeling like I could make a difference." This resulted in a shift to a more positive state of AWB.

Somewhat surprisingly, only one pastor mentioned the benefits of support available through the wider Baptist movement. In Malachi's case, the church Eldership invited the NZ Baptist National Ministries team to help resolve a staffing conflict. Having someone who was not directly involved in the situation, and with experience in

resolving conflict, benefited not only Malachi's AWB, but the wider staff team and volunteers who were impacted by the conflict. Similarly, there were very few comments from pastors about engaging in professional development to improve their AWB. Those that did comment, engaged in a broad range of activities including conflict resolution courses, anger management, cultural debriefing, and undertaking Peter Scazzero's (2014) emotionally healthy spirituality course.

Finally, as described in the intensive findings, only six of the seventeen pastors mentioned that they had engaged with a health professional. Of these, five spoke very positively of the benefits of doing that. The benefits included helping pastors to understand how they are feeling, understanding how they express their emotions, and understanding their personalities.

However, the onus on realising these benefits ultimately comes down to a pastor's willingness and determination to engage with formal support and professional development, as the following contextual condition describes.

8.5.2 Contextual condition: The level of proactive engagement with formal external support and professional development

For a variety of reasons, pastors do not always engage proactively with formal support and professional development. First, regarding formal support, many pastors recognise that they lack rapport with their supervisor and therefore do not always feel comfortable sharing deeply about their affective state. Despite this, they continue these relationships, rather than search for an alternative supervisor. Other pastors simply choose to use their supervisory relationship to help with the practical aspects of ministry, rather than AWB. For others, the supervisory relationship becomes an exercise in meeting Baptist registration requirements, rather than a meaningful relationship.

Other pastoral studies have also found that the power of external supervision to impact a pastor's general well-being, is not always realised. In this regard, Coleman (2015) found that the benefits of supervision for NZ Baptist and Presbyterian pastors was limited to what the supervisee takes into the discussion. For example, a pastor may choose not to disclose personal issues related to sexual misconduct because of guilt, or fear of repercussions.

Second, as noted in the intensive findings, some pastors do not have a strong relationship with the wider Baptist movement. This is partly because an individual Baptist church is an "autonomous body governed through its members" so that support from the wider Baptist movement must be proactively sought by the pastor, or local church leadership team (Baptist National Centre, 2020a, p. 16). However, this support is not always sought out, as pastors who are based outside of Auckland perceive the Baptist Union to be very Auckland centric, with a lack of understanding of the regions. Others have low expectations of support from the Baptist Union due to under resourcing, and the regional associations being too geographically stretched. Some pastors are also sceptical of the motives behind the support offered through the Baptist Union. In this regard, they feel that the ultimate goal is to create thriving churches, by supporting pastors' well-being, rather than caring for the pastor as an end in itself.

Third, the intensive findings also indicated a reluctance to see health professionals. Engagement was often prompted only by significant events, such as being hospitalised. However, when they did engage, they generally found the experience was helpful, as the therapist was able to identify the deeper causes of pastors' behaviour and AWB.

Other reasons for not engaging with a health professional, include not seeing the need and being wary of disclosing personal information to someone they do not know. Other studies have found that pastors are hesitant to seek counselling "for fear word will get back to the congregation that they are having trouble" (Hileman, 2008, p. 136). It appears that the majority of pastors prefer to work through AWB related issues privately with God, or with close friends and family. In the main, it appears pastors are missing valuable resources that could aid them in addressing AWB issues.

The section above has described how a pastor's engagement with formal external support and professional development has the power to positively influence that pastor's AWB. Attention now turns to how the object of pastoral care influences Baptist pastors' AWB.

8.6 Object 4: Pastoral care

The literature review identified that pastoral care can involve supporting people who are facing crises in their lives including marriage issues, physical illnesses, family issues, spiritual issues, financial issues, and psychiatric problems such as depression, suicide, eating disorders, and drug or alcohol addiction (Holaday et al., 2001). Pastors are often also the first source of support for people experiencing mental health problems (Weaver et al., 1997). The influence of this object on pastors' AWB was evident in Baptist pastors' experiences.

8.6.1 Mechanism: Pastoral care needs appraised as detrimental to well-being produces negative affect

The intensive findings identified a demi-regularity, that when pastors felt overwhelmed by the depth and breadth of pastoral care needs in their congregation, it produced NA (see 6.4.5). This was caused by a range of scenarios including a series of unexpected health issues and deaths of congregational members, and the number of people in their congregation who have highly complex psychological and emotional needs. A third scenario is the number of dysfunctional relationships issues the pastor feels they need to intervene in, like marriages in crisis due to adultery.

When interpreted through appraisal theory, pastors experienced negative affect when they appraised pastoral care as detrimental to their own well-being. In this regard, dealing with the death of congregational members, and dysfunctional relationships, can produce feelings of sadness and grief. While the theological position of this thesis is that AWB is not the complete absence of NA, as this would make one inhuman, it is a cause for concern when the intensity and duration of these feelings becomes debilitating for pastors. Additionally, while the intensive findings indicated that engaging in pastoral care can also produce PA, at times this is not enough to offset the impact of NA upon the pastor. Hence, what is needed is another strategy as the following contextual conditions explains.

8.6.2 Contextual condition: The degree to which the pastor perceives he/she can "control" his/her response to pastoral care needs

The appraisal criteria of control can influence whether pastoral care needs negatively influence pastors' AWB. Control refers to whether one believes they can deal with, or

change, a particular object or event, whether they can either adjust to live with the consequences, or influence the consequences (Mulligan & Scherer, 2012). Accordingly, when pastors comment that they feel overwhelmed by pastoral care needs, this is a clear indication that they felt they could not cope with the demands of pastoral care.

However, when pastors employ strategies to cope with the demands of pastoral care, their perceived level of control increases. The outcome is that they appraise pastoral care as less of a threat to their well-being. The intensive findings indicated that pastors have many strategies for coping with the demands of pastoral care. These include differentiating between offering support and taking responsibility for trying to solve people's problems, seeking support from others, and engaging in self-care activities. Additionally, while not explicitly commented on by pastors, part of "adjusting to live with the consequences" of pastoral care, is taking the time to process feelings of sadness and grief. It is deemed important for pastors' long term AWB, that they do not utilise the maladaptive ER strategy of suppressing these feelings. This of course can be inherently challenging, as Miriam comments:

> I feel I've had to give out, stay strong for all these different things, stay strong, stay strong, stay strong, and actually it's close to my heart, because they are friends. So, I would say sadness is a feeling, and grief, grief and sadness, you know you can't be melting when you share this with the church, falling in a heap on the floor, you have to be strong in that situation.

While it is understandable that Miriam feels like she needs to "be strong," she also needs to allow herself time and space to grieve through taking time away from pastoral ministry. This highlights the importance of self-care practices as a contributor to a positive sense of AWB (see 6.4.9).

Holaday's et al. (2001) study amongst clergy supports these findings. The study found that clergy utilised multiple coping strategies to help them cope with the demands of pastoral counselling. This included prayer, self-care (sports, hobbies, time away from church), and seeking support from their spouse and friends. They also learnt to distance themselves emotionally from clients' problems and compartmentalise information about clients in their minds, so that they didn't think about it outside the counselling session. However, while some clergy found that repressing thoughts and

feelings was an effective coping strategy, there is concern that while this may be effective in the short term, long term this may be detrimental to a person's AWB.

Attention now turns to a fifth object that has the power to influence pastors' AWB; namely the pastoral "call."

8.7 Object 5: Belief in the pastoral "call"

From a psychological perspective, a calling has been defined as "an approach to work that reflects seeking a sense of overall purpose and meaning and is used to help others or contribute to the common good, motivated by an external or internal summons" (Duffy et al., 2018, p. 426). As established in chapter two, from a theological perspective, all of humanity has a God-given vocation, or calling, to exercise dominion over the earth. This includes caring for the earth and animal world (Gen 1:28) and protecting human life (Gen 9:5). Furthermore, it was God's intention that humanity would enjoy positive affective experiences as they fulfilled their vocations. For Jesus, his calling involved inaugurating and demonstrating the Kingdom of God (Mark 1:15). In this regard, Jesus proclaimed the good news to the poor (Luke 4:18), and demonstrated the kingdom through physical healing, miracles, and deliverance. It is plausible that Jesus enjoyed positive affective experiences as he demonstrated the kingdom through these actions.

Accordingly, another object that forms part of the structure of pastors' AWB, is the belief that the pastoral role is primarily a calling. The Baptist Churches of New Zealand Administration Manual (2020b) states that:

> A true call to a pastorate is a call of the Holy Spirit. It is heard through the fellowship of believers and is ratified by the Pastor's conviction that this call is indeed God's will. A call to a pastorate involves the relationship between a minister and a congregation based on a call of the Holy Spirit. It is not an employment relationship and accordingly the rights and obligations that go with an employment relationship do not apply to a call to pastorate.

Belief in the pastoral call has power to impact a pastor's AWB both positively and negatively. As such, the following describes the only mechanism identified through this study's data analysis, associated with the pastoral call, that positively impacts a

pastor's AWB. This will then be followed by a mechanism that negatively impacts a pastor's AWB, along with one mitigating contextual condition.

8.7.1 Mechanism: Knowing that God has called them, and appraising they are fulfilling their call, can increase pastors' satisfaction in ministry, which then generates PA (even in the midst of stressful situations)

The desire to influence the lives of others positively, is deeply rooted in the call to pastoral ministry. The extensive data utilised the Satisfaction in Ministry Scale to measure pastors' sense of personal accomplishment in ministry. Analysis of the national survey of Baptist pastors indicated that pastors who are satisfied in their ministry, report higher levels of PA (i.e., comfort and enthusiasm, see 5.6). This finding is consistent with Bowling et al. (2010) who also found a positive relationship between job satisfaction, measured using single or multi-item scales and higher levels of PA. However, in an examination of longitudinal studies, Bowling et al. (2010) suggest that while the relationship is reciprocal, PA may have a greater impact on job satisfaction, than job satisfaction on PA. They explain this relationship as being caused by one's predisposition to experience particular positive emotions, which then influence one's perceived level of job satisfaction.

In contrast, the intensive data of the present research offers an alternative explanation. Pastors feel satisfied in ministry when they know that God has called them, and they appraise that they are fulfilling their calling through positively influencing the lives of others. Thus, in terms of a nomological network, a pastor's appraisal that he/she is called, and is fulfilling the call, produces job satisfaction, which then generates PA. This is exemplified in the following comment:

> There's going to be times where it [pastoral ministry] is incredibly painful. But in those times, if you've got the right motivations because you love Jesus, and you are reminding yourself that you're not doing it for your own glory…that we are doing the role not for money, not for power, not for personal gain and accolades, but actually because we want to see the kingdom come, and we're wanting to see people's lives positively affected, and we love the changes that are occurring, you see things differently. You see the roses; you see the good things that are going on when you are rooted in that place. [Daniel]

This indicates that pastors could benefit from regularly reminding themselves of their calling and focusing their attention on aspects of their work that provide evidence that

they are fulfilling their calling. This assertion is consistent with Duffy et al.'s (2018) *Work as Calling Theory*, based on analysis of quantitative and qualitative studies, that those who live out their callings at work, experience increased job satisfaction.

Attention now turns to a mechanism that negatively impacts a pastor's AWB, along with one mitigating contextual condition.

8.7.2 Mechanism: The power to generate idealistic internal expectations can produce negative affect

The intensive findings indicated the significance of pastors' expectations relating to pastoral ministry to influence their AWB negatively (see 6.4.6). This is the flipside of the positive benefits of the power of the call. When the pastor realises there is a gap between his/her expectations, and the reality of pastoral ministry, this can produce negative affect, manifesting as, discouragement, frustration, or depression.

The expectations express themselves in four ways. First, expectations involve a conflict between what a pastor feels called to do (e.g., evangelism, discipleship), and the reality of day-to-day pastoral ministry (e.g., administrative tasks). As Miriam states, "…what has God called me too? There is a struggle though, because I love seeing souls saved, and my church is on a decline, what am I doing? And so, I had that struggle, why am I not evangelising, and ahhh, I don't have enough time to evangelise, I'm too busy doing xyz..." Maslach and Leiter (2005) refer to this phenomenon as a value conflict that occurs frequently in the non-profit sector where individuals are driven by "the loftiness of their ideals" (p. 44). In terms of this phenomenon, they provide the example of Mark, "who often feels so bogged down in the details of organizing volunteers and coordinating actions that he loses sight of the large goal of environmental preservation. His work no longer feels meaningful to him" (Maslach & Leiter, 2005, p. 45). Read (2009) also rightly theorises that this value mismatch can equally apply to the pastoral profession.

Second, at the heart of the call to pastoral ministry is a desire to see spiritual growth in individuals and communities. However, in contrast to the markers of church growth that are quantifiable—service attendance, number of baptisms, and church membership—spiritual growth can be difficult to measure. Therefore, there is always a persistent gap in pastoral ministry between the expectation of making disciples, and

the reality that spiritual growth is not always easy to quantify. For many, the perceived slow process of spiritual growth, results in feelings of discouragement. As Isaac writes, "How do you measure success? There are external markers that people talk about, baptisms and decisions for Jesus…for someone who loves journeying with people and isn't so focused on the end result of that, it's pretty hard, and then for someone like me who has high expectations on myself, it's like, how do you gauge that?"

Third, for other pastors, idealistic expectations are related to what they hope for from his/her congregational members. For example, in churches who adopt the ministry-led model, there is an expectation that members of the congregation will volunteer their time to lead and serve in church ministries. When these expectations are not met, it can lead to low job satisfaction, experienced as feelings of frustration and disappointment. Fourth, pastors can have high expectations of themselves, that when not met, produce NA such as guilt and depression. This is exemplified in Isaac's reflection that, "It was agitated depression…it was in a sense me trying to do too much, trying to say yes to too many things, the pressure of a young family, and thinking about leading the church or leading the team…I think that the over-committing, the internal pressure that I felt."

Having identified the power of expectations to influence AWB negatively, I will now describe how pastors can constrain the power of this mechanism.

8.7.3 Contextual condition: The degree to which a pastor can come to terms with the expectation/reality gap

A contextual condition that can influence the power of idealistic internal expectations, is the degree to which a pastor can come to terms with those expectations and accept the expectation/reality gap. Similarly, Vicente-Galindo et al. (2017) research involving Latin-American Catholic Priests, found that an important aspect of experiencing personal fulfilment in ministry, was to consider "the adjustment of interpersonal goals" (Vicente-Galindo et al., 2017, p. 53). However, a limitation of that study is it does not describe how this adjustment may be accomplished. In contrast, the intensive findings and interpretation of pastors' AWB experiences through ER theory, provide insights into how pastors came to terms with the expectation/reality gap of pastoral ministry.

First, pastors need to recognise that the gap exists. This involves having a level of self-awareness, which is achieved through regularly taking time to reflect on pastoral ministry. This includes the regular practice of taking sabbaticals, going on retreats, attending courses, engaging in spiritual practices such as prayer, journaling, and solitude, and seeking social support. What these practices have in common is that pastors intentionally create the necessary space outside of the day-to-day pressures of pastoral ministry, to process how they feel about pastoral ministry. Here again, the power of the proposed AWB model is that it demonstrates how it is not one object, but multiple objects that create the social structure of pastors AWB. For example, for Deborah the recognition of the expectation/reality gap occurred during a sabbatical as "God just led me to books to read, and things that I reflected on." Her reflection involved looking back at 5 years of ministry, and comparing what she thought it should be like, versus how it was.

Second, pastors who come to terms with the expectation/reality gap engage in adaptive ER strategies. As identified in the exemplars of pastors' experiences in chapter seven, these include reappraisal, acceptance, and focusing on the positive. For example, Samuel engaged in the ER strategy of choosing to focus on the positive, "I have a lot more hope in seeing the good in things and being able to enjoy that side of things a bit more. God is still at work, God is in control, God is outworking his plans and purposes." The choice to utilise these adaptive ER strategies is a complex interaction of human and divine agency. For example, Malachi spoke of a "revelation moment" that "it is actually God's ministry."

Obadiah talked about times when the Holy Spirit would cause him to re-appraise his expectations of the congregation. Benjamin talked about accepting the reality of his own humanity in terms of what he could and could not achieve. From a theological perspective, it is as pastors engage with the work of the Holy Spirit, who brings revelation and truth, that they are transformed to become more like Christ in the way he was able to regulate his affective experience.

A pastor's internal expectations are not the only type of expectation that a pastor has to come to terms with. Accordingly, the following explores how stakeholder expectations can influence a pastor's AWB.

8.8 Object 6: Stakeholder expectations of the pastor

Stakeholder expectations of the pastoral role is another object that forms part of the structure of pastoral ministry. The broad and complex role of the pastor is to provide leadership and spiritual oversight to a congregation and the wider community (Boyatzis et al., 2011; J. W. Carroll, 2006). This involves serving simultaneously in numerous roles, such as preacher, administrator, staff manager, caregiver, counsellor, teacher, CEO, and local community leader (A. Miles & Proeschold-Bell, 2013). In light of this, the pastoral role is highly prominent by nature and is accompanied by expectations from multiple stakeholders regarding who the pastor is and what they do. These expectations have the power to impact a pastor's AWB negatively, as described below.

8.8.1 Mechanism: Performance expectations can be appraised as a threat to a pastor's self-esteem/self-worth producing negative affect

The intensive findings identified that pastors felt the pressure to meet certain performance expectations. These included growing the local church numerically and delivering Key Performance Indicators on major projects. On the one hand these expectations are understandable as a pastor is called to a local church to provide leadership, and as such needs to be accountable for his/her performance. On the other hand, when these expectations are appraised as a threat to a pastor's self-esteem/self-worth, they can be detrimental to his/her AWB through producing NA.

As described in the literature review, self-esteem and self-worth are related psychological constructs (see 3.10.2). Zeigler-Hill (2013) describes self-esteem as "the evaluative aspect of self-knowledge that reflects the extent to which people like themselves and believe they are competent" (p. 2). High self-esteem relates to a person's attributes, accomplishments, and feelings of self-worth. Performance based self-esteem is where one's self-esteem "is maintained according to one's perceived performance in a self-definitional domain" (Miller-Clarkson, 2013, p. 73). If someone perceives that they are successful in that domain, his/her sense of identity and worth is enhanced. However, if a person perceives that they are failing to perform in that domain then his/her self-esteem decreases (Hallsten et al., 2005). Contingent self-

worth theory is where an individual believes that he or she needs to be or do certain things in order to have worth (Crocker & Knight, 2005).

There was evidence in the intensive findings that Baptist pastors' self-esteem/self-worth was contingent on their performance in the pastoral role (see 6.4.7). This was evident in their internal narratives such as: "I want everybody to be pleased with me" (Aaron), "to know I've made a difference" (Obadiah), whether they are "good enough" to be a pastor (Issac), if I fail at something then "I am a failure" (Deborah), and "what people think of me matters" (Samuel). Studies have found that when a pastor's self-esteem is dependent on his/her work-related performance this may increase the likelihood of emotional exhaustion (Innstrand et al., 2011; Miller-Clarkson, 2013). If a pastor defines his/her worth according to perceptions of success or failure, and congregational approval and support, they may overwork themselves, or try to appear to be constantly busy, to maintain their self-worth (Irvine, 2006; Morse, 2011). The quest for self-worth has also been described as, "an addiction to the highs and lows of ministry where any external validation is temporary and the pastor needs another fix of validation after a short while" (Morse, 2011, p. 149).

Studies have also found that when people are focused on defending their self-worth, they feel less in control, and are driven by preserving self-worth, rather than by values and beliefs (Kernis et al., 2000). Considering that having a "sense of control" and "alignment with values" are two important appraisal criteria in the generation of emotions, it is not surprising that pastors appraise stakeholder expectations as a threat to their self-esteem. This is especially acute when a pastor perceives that they are not performing well in pastoral ministry, evidenced for example, by a congregation moving from a growth phase to a plateau or decline.

This mechanism can also constrain the benefits of social relationships for a pastor's AWB. A pastor with a high performance-based self-esteem may find it difficult to accept constructive feedback from members of the congregation, and appraise it as personal rejection (Hallsten et al., 2005). Additionally, a pastor may struggle to maintain mutually supportive relationships as these become a means to validate the self (Crocker & Knight, 2005). This can result in a pastor becoming isolated from his/her congregation.

The origins of performance-based self-esteem include societal influences, childhood experiences, and genetic factors (Miller-Clarkson, 2013). In this regard, the intensive findings indicated that many pastors had an awareness that their unhealthy internal narratives were established in childhood. However, what is interesting, is that while many pastors appeared to be aware of their self-esteem issues before they entered the pastoral ministry, it was pastoral ministry that exacerbated these issues. Accordingly, it is deemed significant that for most pastors, the AWB event they chose to describe was in the early years of their pastoral ministry, since it is in this early period that challenges to a pastor's self-esteem are most acute. This is evidenced by the level of detail with which pastors were able to recall these events, and the impact on their personal and professional lives. Even pastors who had explored some of their self-esteem/self-worth issues, or who had successful careers before entering pastoral ministry, were not prepared for the way that ministry challenged their sense of self-esteem/self-worth. Why is this the case? It may be that a lack of control over measurable outcomes (e.g., spiritual growth), criticism by church members, and conflict, expose the strength or weakness of a pastor's self-esteem/self-worth. Additionally, it has been proposed that because pastoral ministry encompasses so many domains of life, "there may be a tendency to over-identify self-esteem with the pastoral role" (Miller-Clarkson, 2013, p. 187). Certainly, this proposal has merit. It is difficult to think of another vocation where one's career, spiritual life, and social life overlap in quite the same way.

This may partly explain why many Baptist pastors were not prepared for the way pastoral ministry challenged their self-esteem. It is therefore deemed critical for pastors to not only understand the need to differentiate their personal identity from the pastoral role, but to develop practices to identify and address unhealthy internal narratives, as the following contextual condition explains.

8.8.2 Contextual condition: The ability to differentiate between the pastoral role and identity in Christ (addressing performance narratives)

The intensive findings provided evidence that the ability to differentiate between the pastoral role and identity in Christ, is an important factor influencing pastors' AWB. When a pastor's identity is founded in Christ, this can constrain the power of

stakeholder expectations to be appraised as a threat to the pastor's self-esteem/self-worth. As Elijah commented:

> And so, you need to actually have a deep sense of who you are, and what God has called you to do…you are not defined by being a pastor, you are defined as a child, which is a bigger thing…you've got to find your sense of self-worth outside of the role, otherwise, it's going to unravel for you at some point.

This is affirmed by Read's (2009) study on ministry burnout which encompasses exhaustion, depression and anxiety related disorders. He writes: "Without a clear sense of identity clergy are subject to the stress of trying to fulfil expectations or living with the pain of never truly being themselves" (p. 12). According to Read, the answer is to repent of trying to find our identity in what we do, and to accept our true identity as children of God (Rom 8:14-16; Eph 1:4-6). This involves identifying areas where we are a slave to achievement or meeting other's expectations, and then renewing our minds.

This attitude to work roles is particularly important in light of the theological position of this study. Accordingly, a consequence of humanity obtaining the knowledge of good and evil through disobedience, is that the ability to be discerning and discriminating, was corrupted (see 2.3.3). Hence, Adam and Eve felt shame because they appraised what God had determined was good (nakedness without shame), as bad. Applied to pastors, rather than basing their self-esteem on being made in the image of God, they base their self-esteem on their performance. In this regard, Peterson's (2018) distinction between created identity and constructed identity is helpful. Created identity is humanity's identity located in the *imago Dei*. Constructed identities are the "self-characterizing interpretations of one's particular existence within creation as an individual human being, one's connection to other particular human beings, and the roles and responsibilities one has or ought to pursue" (R. Peterson, 2018, p. 140).

When humanity's constructed identity is not founded on their created identity as the *imago Dei*, it is inherently unstable. This is because it is shaped by intrinsic means, such as humanity's distorted interpretations of their relationships with others (e.g., family or origin), and performance related to their vocations. What is needed therefore, is for pastors' constructed identity to be based on their created identity in Christ as the true

imago Dei. This is the only stable foundation upon which to build individual identity as God is good and unchanging. Therefore, who God says they are, can be trusted.

One way this can be achieved is through renewal of the mind, through the presence and action of the Holy Spirit. Renewing the mind is a biblical principle where one seeks to transform ineffective or unhealthy patterns of thinking resulting in a transformation of behaviour (Rom 12:2; cf. Eph 4:23; 2 Cor 4:16; Col 3:10). However, for transformation to occur, believers need to engage with the Spirit's work. In this regard, the intensive findings indicated how pastors engaged with the work of the Spirit. First, many pastors have found it beneficial to explore how performance narratives were established through family of origin and other formative childhood experiences. For example, Daniel recognised that being a high achiever was encouraged by his parents and grandfather. Therefore, he would "always strive to over perform constantly, like if the bar was set here, I would go here." Other pastors did not feel secure in their parents' love and brought this insecurity into their relationship with God. This drove them to try and earn God's approval through performing well in their pastoral ministry. Similarly, a natural desire to want their parents to be proud of them, can turn into an unhealthy drive to appear successful in pastoral ministry.

Second, once the source of a performance narrative is identified, a pastor can actively engage with the work of the Holy Spirit to transform the narrative. As the intensive findings identified, for many pastors, this process involved engaging in spiritual disciplines such as meditation (on God and Scripture), prayer, fasting, and study (the Bible, devotional books, and other literature). These practices are ways through which a person can place him/herself before God so that God can transform him/her (Foster, 2008). For example, while on sabbatical and engaging in spiritual disciplines, Deborah grasped the Biblical truth that she was God's beloved child. She writes, "it kind of hit my heart in a way that I actually believed it and kind of felt this sense of freedom, you know, succeed or fail that doesn't change the core of who I am, I'm still God's beloved child, so that was incredibly transformative for me and my thinking." This is an example that Benner (2004) describes as "the journey of finding our truly authentic self in Christ and rooting our identity in this reality" (Benner, 2004, p. 13).

Having described how the power of stakeholder expectations to influence a pastor's AWB negatively can be mitigated, attention now turns to the seventh and final object of pastor's AWB, trait emotional intelligence.

8.9 Object 7: Trait emotional intelligence

As discussed in the literature review, trait emotional intelligence (trait EI) is a conceptualisation of emotional intelligence as a set of distinct personality traits, and emotion-related self-perceptions and dispositions, that determine the way people behave in emotional situations (Bar-On, 2006; Petrides & Furnham, 2003; Schutte et al., 2009). As Petrides et al. (2016) write, trait EI "concerns our perceptions of our emotional abilities, that is, how good we believe we are in terms of understanding, regulating, and expressing emotions in order to adapt to our environment and maintain well-being" (p. 335).

Research demonstrates a strong relationship between personality (e.g., the Big Five–Openness, Conscientiousness, Extraversion, Agreeableness and Neuroticism) and trait EI, which are both genetically influenced (Vernon, Villani, et al., 2008). This has led to the conclusion "that it is both possible and necessary to connect the construct to mainstream models of differential psychology by integrating it [EI] into the extant taxonomies of personality" (Vernon, Villani, et al., 2008, p. 529).

The empirical findings in this study indicated that as global trait EI increases, PA increases, and NA decreases (see 5.7). In particular, the trait self-control scale, had a statistically significant relationship with the AWB outcomes of comfort, enthusiasm, anxiety, and depression. This scale measures an individual's confidence in their ability to regulate his/her emotions, resist unhealthy impulsiveness, and regulate stress. The following mechanism explains how trait-EI self-control influences AWB outcomes.

8.9.1 Mechanism: Pastors high in trait EI self-control are characterised by utilising adaptive versus maladaptive emotion regulation strategies

The literature review identified that higher scores on trait-based measures of EI, tend to be more positively correlated with the use of adaptive emotional regulation (ER) strategies (see 3.9.3). Pena-Sarrionandia et al. (2015) found that High trait EI individuals had many ER strategies at their disposal. In particular, they carefully

reviewed the context before deciding how to use an emotion and implemented adaptive strategies in order to achieve positive long-term outcomes.

In this regard, chapter seven described how pastors utilised various emotional regulation (ER) strategies in response to occupational stressors. Analysis of the various strategies employed, indicates that the use of certain strategies is more beneficial for AWB than others. Therefore, in relation to AWB outcomes, these strategies may be deemed adaptive (beneficial to AWB) or maladaptive (detrimental to AWB). Furthermore, there was evidence that each pastor had an ER "style," where they would typically utilise more adaptive versus maladaptive strategies, or maladaptive versus adaptive strategies. For example, as mentioned above, when dealing with an interpersonal conflict situation, Levi typically ultilised the adaptive ER strategies of constructive conflict resolution and reappraisal (see 8.4.6). Even though Levi initially felt angry and frustrated relating to the unresolved nature of the conflict, his reappraisal of the situation led to feelings of empathy for those involved. Importantly, Levi did not experience depression or anxiety in relation to the conflict.

In contrast, Benjamin's typical utilisation of the maladaptive ER strategy of suppressing his emotions contributed to a diagnosis of clinical depression. As described in the intensive findings, Benjamin was so successful at suppressing his emotions—behaviour which was established over his lifetime—that even a staff member experienced in mental health did not notice "anything amiss." Another ER strategy that Benjamin employed to avoid his emotions was denial. As such, even when he was diagnosed with clinical depression Benjamin responded with, "I'm not sick, I just had a bad day." Another contributor to Benjamin's depression was internalising his anger in response to an elder who was a bully.

These findings are consistent with the research of Vicente-Galindo et al. (2017) involving Latin-American Catholic Priests. Their study established an association between emotional intelligence (using the Trait Meta-Mood Scale), general well-being, and psychological clinical disorders such as depression, anxiety, and insomnia (using the GHQ-28). In particular, the study emphasises that people who can understand and manage their emotions, "have a lower risk of suffering psychological and somatic problems inasmuch as they know how to analyze and cope with the possible effects,

and avoid ending up suffering from any kind of pathology (Vicente-Galindo et al., 2017, p. 52).

In other domains, Pena-Sarrionandia et al. (2015) meta-analysis supports the idea that "different emotion regulation *styles* (i.e., the repeated use of a given emotion regulation pattern) carry different consequences for longer-term adaptation" (Pena-Sarrionandia et al., 2015, p. 21). Other studies have also shown that individuals who consistently employ adaptive ER strategies such as reappraisal, experience more PA, less NA, and are more satisfied with their lives (O. John & Gross, 2004). In contrast, the frequent use of maladaptive ER strategies is associated with NA, including feelings associated with depression and anxiety (Aldao et al., 2010; Cai et al., 2017; Schäfer et al., 2017). According to Gortner et al. (2006), individuals who suffer from depression may "actively try to suppress and inhibit dysfunctional negative thoughts in order to control their moods and prevent relapse into depression" (p. 292). Furthermore, an inability to manage affective responses may also extend the periods of distress, resulting in depression and anxiety (Mennin & Farach, 2007).

From a theological perspective, there is evidence in the Gospel narratives that Jesus consistently employed adaptive versus maladaptive ER strategies. For example, in the Garden of Gethsemane where Jesus is wrestling with his impending death (Matt 26:36-46), there is no evidence that he suppressed or denied the emotions of sorrow, agitation, and grief. Rather, he clearly states and owns how he is feeling (Matt 26:38; cf. John 12:27). Furthermore, he did not allow these emotions to dictate his actions, rather, he utilised the adaptive ER strategy of attentional deployment, where he shifted his attention to focus on the "joy set before him" (Heb 12:2b), on the other side of enduring the cross. As the true *imago Dei* and the paradigm for humanity, pastors are called to imitate Christ in the way he utilised adaptive ER strategies (see 8.3.2).

In summary, consistent with trait EI theory, some pastors typically utilise maladaptive ER strategies, such as suppression or avoidance, which can prolong a period of low AWB. In contrast, other pastors typically utilise adaptive ER strategies, such as conflict resolution or reappraisal, which can result in maintaining or restoring a positive sense of AWB in response to stress. However ultimately, pastors are called to imitate Christ

in the way he utilised adaptive ER strategies. Attention now turns to describing a contextual condition that has the power to both enable and constrain the development of trait EI, and a pastor's selection of ER strategies.

8.9.2 Contextual condition: Family of origin influences the development of trait EI and selection of ER strategies

Analysis of the intensive findings in the present study indicated that family of origin has an influence on the development of a pastor's confidence in regulating his/her emotions (trait EI self-control), and selection of adaptive or maladaptive ER strategies. For example, Benjamin acknowledges his family's influence on his adoption of the strategy of suppressing his emotions:

> I think I was in denial that there were issues really. I grew up in this home with lovely Christian parents, but they weren't good at expressing emotions at all. While home life in once sense was functional, it was dysfunctional.

Gross (2004) describes this as the dismissing parenting philosophy which "views emotions as dangerous and focuses on avoiding and minimizing them" (p. 1323). Another factor influencing the use of suppression is low extraversion (Gross, 2004). In this regard, Benjamin describes himself as an introvert, and the following comment suggests this had an influence on his childhood, "I grew up with a very lonely childhood, so the result of that I learnt to live in my head, learnt to process stuff on my own, and generally, actually, to trust my head."

In contrast, Levi's parents modelled to him healthy ways to resolve conflict and provided him with a very loving and stable childhood. Gross (2004) describes this as the emotion-coaching philosophy that "is characterized by attention to, and positive evaluation of, emotions, with explicit discussion of how to best manage them" (p. 1323).

These findings are validated by emotional intelligence research which has found that about 40% of trait EI is heritable, with the remaining proportion attributable to nonshared environmental effects (e.g., experiences outside the family)(Vernon, Petrides, et al., 2008). Social influencers (family, peers, teachers) teach rule-based emotional skills such as how to recognise emotions and appropriately express

emotions. As children mature, they gradually acquire competence in recognising facial expressions, discrete emotions, situational causes, and behavioural consequences of emotions (Widen, 2013). Similarly, emotional regulation researchers have identified that both personality and family socialisation processes, influence the development of ER (Gross, 2004).

Having provided evidence of the influence of family upbringing on the development of trait EI and ER, it is important to also consider whether other explanations provide a plausible account of reality. These include the influence of age and experience. Analysis of the intensive findings indicated more frequent use of adaptive strategies for the 40+ age group versus those in their 20s-30s. For example, in responding to the emotional demands of pastoral care, Miriam, who entered pastoral ministry later in life, engaged in a range of adaptive ER strategies as soon as she recognised a change in her AWB (see chapter 7). However, in terms of the extensive findings, the only statistically significant difference in AWB outcomes by age, was in feelings of comfort between the 18-34 and the 55+ age group, and the effect size was small (see 5.4). Therefore, while maturity may have some influence on the choice of ER strategies, it is not as plausible as the developmental theory of trait EI and ER throughout childhood.

This leads to the consideration of how a pastor might mitigate the absence of an emotionally supportive environment in childhood. In this regard, a number of studies have indicated that it is possible to improve trait EI in adulthood (for a review see Mikolajczak and Pena-Sarrionanda, 2015). The mean improvement of trait EI in these studies (measured by the TEIQue or the EQ-I), was 12.4%. However, the benefits of such training for pastors remains to be established, as there was no evidence that any of the pastors in the present study had undertaken training in EI or ER. In relation to pastors, there is a theory that when training in emotional competencies is combined with theological concepts, there is increased potential to motivate and facilitate behavioural change in pastors, for instance by utilising spiritual practices such as prayer and meditation to increase awareness of emotion (Burns et al., 2013; Malphurs, 2018). If pastors were to actively invite the Holy Spirit to identify when they are engaging in maladaptive ER, they could then put a plan in place to change this behaviour.

8.10 Conclusion

This chapter has described how the structure, causal mechanisms, and contextual conditions, form the foundation for the model of Baptist pastors' affective well-being. In this regard, seven objects were described that form the structure of pastors' AWB. The first object is pastors' belief in, and experience of God. When pastors appraise God as beneficial to their well-being, they experience PA, even in times of stress. In particular, the experience of joy is realised through the Holy Spirit, who enables humanity to be united with Christ, and thus participate in the divine life. A pastors' belief in God also enables him/her to utilise the adaptive ER strategy of cognitive change. In particular, when a pastor seeks God's perspective in relation to stressful events, this can result in positively reappraising the stressful event. However, the degree to which pastors experience these benefits is dependent on how well they navigate spiritual struggles. This is because these struggles may challenge a pastor's belief that God is good and beneficial to his/her well-being.

Social relationships are the second object of pastors' AWB. Their social relationships are formed around the local Baptist Church, friends, and pastoral peer groups. When these relationships are appraised as a source of genuine friendship, they can produce PA. However, this is dependent on the degree to which a pastor can navigate the social complexity of pastoral ministry which can result in social isolation. Social support can also promote less threatening appraisals of stressful events, and influence the choice of adaptive emotional regulation strategies, which in turn reduces NA. However, these benefits can be constrained by the degree to which a pastor perceives that social support is unavailable, or inadequate, to meet his/her emotional needs. The same relationships can also produce negative social interactions (e.g., criticism and conflict), resulting in NA. This mechanism can be enabled or constrained through using adaptive ER strategies.

A third object is formal external support and professional development. This object helps pastors to process their affective responses to occupational stress and influences the utilisation of adaptive ER strategies. However, realising these benefits is determined by a pastor's level of proactive engagement with external support and professional development. Another object that influences pastors' AWB is the

demands of pastoral care. When pastors feel overwhelmed by the depth and breadth of pastoral care needs in their congregation, this produces NA, particularly sadness and grief. However, the experience of NA is influenced by the degree to which a pastor perceives that he/she can control his/her response to pastoral care issues.

The fifth object of pastors' AWB is the belief that the pastoral role is a calling. Knowing that God has called them, and appraising that they are fulfilling their call, can increase pastors' satisfaction in ministry, which then generates PA. However, as witnessed above, the call also has the power to generate idealistic internal expectations of the role, which can produce NA including discouragement, frustration, depression. However, this causal mechanism can be constrained when a pastor learns to temper idealistic expectations and accept that there will always be an expectation/reality gap in pastoral ministry.

Stakeholder expectations of the pastoral role is the sixth object of pastors' AWB. When a pastor appraises these expectations as a threat to his/her self-esteem/self-worth, this produces NA. However, the power of this causal mechanism can be constrained by a pastor's ability to differentiate between the pastoral role and his/her identity in Christ.

The final object identified was trait emotional intelligence. Pastors who are high in trait EI are characterised by utilising adaptive versus maladaptive emotional regulation strategies. However, pastors' development of trait EI and selection of adaptive versus maladaptive ER strategies varies. This is due to the influence of their family of origin in the development of their ability to regulate their emotions. It is suggested that theologically informed EI training could be utilised to help pastors develop the usage of adaptive ER strategies.

With an understanding of the structure, causal mechanisms, and contextual conditions of Baptist pastors' AWB, attention can now turn to how this understanding could be utilised in a course to enhance pastors' AWB.

Chapter 9 Application: Designing an affective well-being course

9.1 Introduction

This chapter explores how the affective well-being (AWB) model, based on an understanding of the structure, causal mechanisms, and contextual conditions of pastors' AWB, could be utilised in the design of a course to enhance pastors' AWB. It begins by exploring the philosophical and theological rationale for the development of an AWB course. It then describes how critical realism (CR) could inform the course design process and some critical content areas that could be covered in an AWB course. The chapter concludes by describing how a pilot course could be implemented and evaluated.

9.2 Philosophical and theological rationale for an AWB course

Before exploring how an AWB could be designed, it is important to consider the philosophical and theological rationale for an AWB intervention, such as the proposed course.

From a philosophical perspective, critical realists emphasise that the purpose of understanding how the social world works is "to create a better world" (D. V. Porpora, 2015, p. 9). In this thesis, I have identified the structure, causes, and conditions of pastors' AWB. CR is concerned with the emancipatory potential of this knowledge (Evenden, 2012; Oliver, 2012). For the critical realist, knowledge of structures and their accompanying causal mechanisms "can be used to *transform* those causal powers which we believe oppress us in some way or another…*emancipating* ourselves from those very powers that oppress us" (Roberts, 2002, p. 235). That emancipating potential can be realised, when knowledge is used to remove constraints, such as false beliefs and oppressive structures, that limit one's self-determination (Evenden, 2012). This is because our beliefs about our freedom to act in the social world (human agency), are "bound up in some way or another by the way the world is structured" (Roberts, 2002, p. 235). This returns us to the theme of social structure and agency that was discussed earlier in this thesis (see 2.2.4). Agents (i.e., people) act in the world to create social structures. These structures consist of objects/entities such as institutional norms, cultural practices, ideological and theological beliefs (Danermark

et al., 2002). Once formed, social structures have significant power to influence individual agent's behaviour, identities, knowledge, and actions. However, an individual's values, meanings and ideas also have power to either reproduce or transform existing structures (Fletcher, 2017). Thus, structures are not deterministic; rather they enable and constrain events (Archer, 1995). If we can understand the complex causal nature of the world involving structure and agency, then we can begin to expose and challenge "some perceived reality that we take for granted" (Evenden, 2012, p. 165). The following are some examples of how the knowledge of social structures and their accompanying causal mechanisms can transform those social structures.

The emancipatory potential of knowledge is shared by both CR and Marxism (Brown et al., 2002). A classic example in critical realist literature (Bhaskar, 1986; Collier, 1994), is Karl Marx's "critique of ideology through which he undermines the common perception of the wage as the price of labour within the social and economic system of capitalism that is necessary to sustain it" (Evenden, 2012, p. 165). What appears to be an equal exchange—a worker being paid for his/her labour—is actually an unequal exchange. This is because it is only possible to yield a profit, if the worker is actually being paid less than the product of labour (what is actually produced) (Evenden, 2012). On the basis of this knowledge, Marx advocates that if the working class owned the means of production (the factories and industries), the workers could be emancipated from the subjugation of their labour (Collier, 2020). However, for this to occur, workers first need to be educated about the way the capitalist economic system works to control workers. It is ultimately through this knowledge that workers become liberated (Ward, 2017).

Another example, closer to the domain of the pastoral profession, is the use of critical realism in social work research. In a hypothetical example, Oliver (2012) describes how the causes of a client's abusive behaviour towards his spouse "may be generated in part by his interrelated beliefs about power and control, which may be generated in part by broader social discourses, which, in turn, emerge from the intersection of oppressive political and economic structures" (p. 374). In accordance with Bhaskar's perception of truth as a moral good, the emancipatory goal of the critical realist is to

expose and challenge these oppressive structures which are the real causes of a client's behaviour (Oliver, 2012).

Similarly, the social structure and causal mechanisms of pastors' AWB need to be exposed and challenged. As pastors learn about the causes of their AWB, and apply this knowledge to their lives, they can be freed "from domination by hitherto unacknowledged constraints, dogmas and falsehoods" (Sayer, 2010, p. 252). A powerful example of this is the "stakeholder expectations of the pastor" that forms part of the social structure of pastors' AWB (see 8.8). Performance expectations such as church growth, have the power to be detrimental to a pastors' AWB when they are appraised as a threat to a pastor's self-esteem/self-worth. When pastors believe that their self-esteem/self-worth is based on their work-related performance, they constantly wrestle with oppressive internal personal narratives such as believing they are a failure, not good enough, and that they need to constantly please everyone—to the detriment of their own well-being. To be freed from these oppressive internal narratives, pastors need to be able to differentiate between the pastoral role and their identity in Christ (see 8.8.2).

From a theological perspective, these oppressive internal narratives are a consequence of the devastating effects of sin. As previously discussed, (see 2.3.3), because Adam and Eve acquired the knowledge of good and evil through disobedience, the ability to be discerning and discriminating was corrupted. Therefore, they appraised what was good (i.e., nakedness) as bad, resulting in shame. Another result of disobedience was that Adam was no longer secure in himself and feared God. Further consequences include physical death, and separation from God's presence. Rather than pastors basing their self-esteem on being made in the image of God, they base their self-esteem on their performance. They construct an identity based on distorted interpretations of their relationship with others, and performance tied to their vocations (see 8.8.2). What is needed therefore, is for pastors' constructed identities to be based on their created identity in Christ as the true *imago Dei*.

Furthermore, it is only as believers are united with Christ, that they are liberated from the impact of sin on their AWB (see 2.3.4). This union is enabled by the Holy Spirit, who also enables humanity to imitate Christ (*imitatio Christi*) as an expression of the divine

life. As pastors are united with Christ through the Spirit, they will become “ever more fully human and free” (Colyer, 2001, p. 122). This is freedom from trying to earn God’s approval through performing in their pastoral ministry, free from constantly needing to please everyone to the detriment of their own well-being. Jesus, when speaking to Jews who had believed in him said, “If you hold to my teaching, you really are my disciples. Then you will know the truth, and the truth will set you free” (John 8:31b-32). However, if this truth is to realise its transforming and liberating potential, it needs to be disseminated to pastors, along with encouragement and opportunity to engage with the Spirit’s work to renew their minds (see 8.8.2).

It is proposed that an AWB course could meet this need. The overall goal of such a course would be to help pastors identify the causes of their AWB related to the pastoral profession, to improve their AWB. Some specific desired learning outcomes are as follows. First, for pastors to understand how to navigate spiritual struggles to continually experience joy and love (positive affect) through their union with Christ. Second, for pastors to be able to utilise adaptive emotional regulation strategies to regulate how they feel in response to pastoral ministry stressors. This involves not only being made aware of the strategies available to them but being empowered by the Spirit to imitate Christ in the way he regulated his emotions, rather than suppressing or avoiding unpleasant emotions. Third, for pastors to experience freedom from oppressive expectations of pastoral ministry, whether from stakeholders or their own internal expectations. Fourth, for pastors to be able to understand how family or origin and formative childhood experiences have contributed to the development of unhealthy performance narratives. Then, to experienced freedom from these narratives by learning to differentiate between the pastoral role and his/her created identify in Christ.

To the best of my knowledge there is no existing course, underpinned by critical realism, with the specific aim of improving pastors’ AWB. Furthermore, consistent with the CR methodology employed in this study, such a course, based on the identified causal mechanisms and contextual conditions, could be utilised to improve the AWB of pastors of other denominations (Frederiksen & Kringelum, 2021). This is because, as demonstrated in chapter eight, there is evidence (i.e., other research studies) for the identified causal mechanisms and contextual conditions in other domains (i.e., pastors

in other denominations and countries) (McGhee & Grant, 2017). However, in the spirit of epistemological humility, it is also acknowledged that outcomes of such a course may differ for pastors because of other mechanisms and conditions that exist but are not yet known. These mechanisms and conditions may only be discovered through further research in other contexts.

9.3 Critical realism and the course design process

As well as considering the philosophical and theological rationale for a course, it is important to consider how CR could inform the course design process. Accordingly, it is helpful to consider an example of how social programs can produce change from a CR perspective (Danermark et al., 2019).

Social programs seek to change people's behaviour, such as reducing smoking or re-offending. In their evaluation of the effectiveness of social programs, Pawson and Tilley (1997) refer to the underlying causes of people's behaviour as *problem mechanisms*. To change individual's behaviour, one needs to counteract the problem mechanisms by introducing new ones—namely *program mechanisms.* This is because in an open system, individuals do not live in a vacuum, but the wider context of society. Pre-existing agency and structure, institutional and societal norms, and social relations, form the context from within which, a social program takes place. Additionally, within the context of a social program, causal mechanisms will exist that determine outcomes. As Danermark et al. (2019) write:

> When formulating social programs as well as in applied research, it is therefore important to find out which problem mechanism can be neutralised by which program mechanism—and how this can be accomplished in a specific context. This is what leads to the *outcome* of the program—whether it succeeds or fails (p. 201).

Therefore, when designing a social program, one needs to consider what it is about the program, its structures and mechanisms, and under which conditions, it will produce the desired outcomes. In this regard, when an intervention is involved, Bhaskar et al. (2017) offer the acronym CAIMO, in which "the Context, the Agents interacting in relation to the Intervention, and the relevant Mechanisms, lead to the Outcome (p. 40). Hence, the designer of an intervention starts with theory about the CAIMO at operation within the intervention. In other words, it's exploring "what works for whom

under what circumstances?" (Danermark et al., 2019, p. 207). Initial theories can be informed by assumptions about CAIMO configurations, that are based on existing theories, and also the researcher's experiences of similar cases. In the case of an intervention to improve pastors' AWB, this could include existing pedagogical approaches to deliver the course content. Additionally, theories relating to the effectiveness of courses or groups designed to support pastors' personal development, education, and well-being could be explored. While this work is beyond the scope of this thesis, the following provides some examples of theories that could inform the design of a course.

First, in terms of pedagogical approaches, the behavioural and experiential teaching methods utilised in emotional competence training with adults could be adopted (Mikolajczak et al., 2013). This covers five key areas:

1. An informative dimension: Theoretical information about the origin, function, and purpose of emotional generation and emotion regulation from a theological and psychological perspective.
2. A reflective and reflexive dimension: Creating opportunity for participants to reflect on the work-related situations that trigger various emotions, the need to regulate those emotions, and the various strategies available to them to do so.
3. An implementation dimension: Provision of practical tools/exercises to help participants identity the underlying causes of their emotions, and to regulate their emotions.
4. An interactive dimension: Interactions between the facilitator and participants, and between participants will be encouraged.
5. A customisation dimension: Each participant will be offered help to identify specific ways to improve their AWB according to their own capacity.

Second, the literature regarding the effectiveness of courses or groups designed to support pastors' personal development, education, and well-being could be explored. For example, several studies conclude that pastoral peer groups that include mechanisms to hold each other accountable, lead to greater changes in behaviour (Bopp, 2009; Marler, 2013; A. Miles & Proeschold-Bell, 2013; Sixbey, 2014). Additionally, research indicates that if growth is to take place, pastors need a safe

place where they are prepared to make themselves vulnerable to each other (Proeschold-Bell et al., 2011; Sixbey, 2014). One mechanism for ensuring confidentiality is a written mutual agreement (U. Peterson et al., 2008). This could take the form of a participant commitment that will not only include a commitment to confidentiality as the cornerstone of the group, but a willingness to be honest and open, and respect the opinion and ideas of others (Burns et al., 2013; Marler, 2013).

Existing research also indicates that the role of an external facilitator in creating a healthy tension of structure, support and challenge, is important for group learning and personal growth to take place (Breen, 2009; Burns et al., 2013; Marler, 2013; A. Miles & Proeschold-Bell, 2013). If there is an overemphasis on structure, the opportunity to address new challenges is limited. If the emphasis is only on support, the climate can become smothering. If challenge dominates, the learner can become performance driven or discouraged (Burns et al., 2013). Similarly, Gorell's (2013) research on group coaching highlights the importance of a facilitator, "to help bring about change or movement whilst enabling the people within the group to learn for themselves how to work more productively" (p. 38). A facilitator may also partly take on the role of counsellor, which involves asking questions, reflecting, and exploring concepts with participants (Gorell, 2013).

Once the AWB course has been designed, the theories could then be tested and evaluated using critical realist methodology by implementing a pilot course, as the following explains.

9.4 Implementing and evaluating a pilot course

Critical realism is deemed ideally suited to identify the causal mechanisms that may restrain or encourage change when an intervention occurs (Pawson & Tilley, 1997). In this regard, two case study groups could be enacted to examine the operation of causal mechanisms responsible for any difference in outcomes. Case studies involve in-depth data collection methods (e.g., participant observation, interviews) to identify the unique features of the case. Case studies are particularly suited to evaluate a program involving one or more individuals (Creswell, 2014).

A pre/post course survey using the same AWB psychometric instrument used in the present study could be implemented. Following the course, semi-structured interviews could be conducted with participants, to understand the perceived impact of the course on their AWB. Ongoing researcher observations and reflections of the course could also form part of data collection. Observations are considered a useful addition to the survey and interviews to help substantiate the emerging findings. Participants could also be encouraged to keep a journal during the course. Journals are a useful social research tool, helping participants to voice their ideas, personal experiences, and emotions (Given, 2008).

The aim of data analysis would be to confirm, reject, or refine the theories used in the design of the AWB course including the development of the AWB model, pedagogical approach to teaching the model, and group dynamics such as facilitation and accountability. For example, in a post intervention interview, the interviewer would seek to construct explanations for the course outcomes—namely to answer the question for whom did the intervention work and why? Here, the subject of the interview is both the researcher's theory as well as the interviewees' experience. The interviewer presents theory to the interviewee which they can accept, reject, or reflect on and refine (Pawson, R., 1996; Pawson & Tilley, 1997). The refined theory is then used to refine the intervention in order to improve its effectiveness in the future, thus forming a "development cycle" (Danermark et al., 2019, p. 202).

As this work is beyond the scope of this thesis, in the following concluding chapter to this thesis, I recommend that a pilot course is developed and implemented as a natural progression of the work completed in this thesis.

9.5 Critical content areas that could be covered in an AWB course

This section provides a brief description of what are deemed to be some critical content areas that could be covered in an AWB course. These content areas have been determined based on a judgement that they represent some of the key insights from the AWB model, that could have a significant impact on pastors' AWB.

9.5.1 Navigating spiritual struggles

The foundation of the structure of pastors' AWB was determined to be pastors' belief in, and experience of God (see 8.3). Therefore, it is deemed important that an insight relating to this object be included in the course content. A key insight in relation to belief in, and experience of God, is how "spiritual struggles" can influence the realisation of affection benefits experienced through union with Christ. If pastors were made aware of how some of the stressors of pastoral ministry produced spiritual struggles, and then taught some ways that could help them navigate spiritual struggles, this could have a significant impact on their AWB. Two strategies that could be employed include normalising that everyone experiences spiritual struggles at times and seeking to make sense of why they are experiencing spiritual struggles. Additional strategies include talking to someone they trust about their spiritual struggles, utilising ER strategies such as focusing on the positive, and seeking to reconnect with God through engaging in spiritual disciplines.

9.5.2 Utilising adaptive ER strategies

Another key insight from the AWB model is how the utilisation of adaptive ER strategies can reduce NA. This was particularly evident in relation to social relationships, where the use of adaptive ER strategies can mitigate the impact of negative social interactions (e.g., conflict, criticism, and bullying) on a pastor's AWB (8.4.6). A course facilitator could explore with participants how they could utilise the following adaptive ER strategies. First, re-appraising conflict as a benefit, rather than a threat, by writing down the potential benefits of the conflict, such as what they might learn, and how it could produce a positive outcome for their church. Second, determine to adopt a constructive conflict resolution process rather than dominating or avoiding conflict. Additionally, participants could be taught how seeking social support, or formal external support, can help them process a conflict situation and adopt adaptive ER strategies (see 8.4.3 and 8.5.1).

The utilisation of adaptive ER strategies was also identified as a means to mitigate the power of idealistic expectations to produce negative affect (see 8.7.3). Here, the course content could include describing how three key adaptive strategies could be employed. First, reappraising idealistic expectations, especially in relation to the level

of spiritual growth expected of congregants. Second, accepting the reality of one's humanity in terms of what one can or cannot achieve. Third, teaching participants the power of focusing on the positive of a situation by looking for where God is at work, how God is still in control, and outworking God's plans and purposes.

9.5.3 Exploring how family of origin influences AWB

A third critical area of course content is for participants to explore how their family of origin influences their AWB. This firstly involves exploring with participants ways they can engage with the Holy Spirit to explore how unhealthy performance narratives were established through their family of origin, and other formative childhood experiences. As previously discussed, these narratives are evidence that a pastor's self-esteem is based on their performance as a pastor in response to stakeholder expectations (see 8.8.2). Once the source of these narratives is determined, a pastor can engage in spiritual disciplines to transform these narratives. These include meditation, prayer, fasting, and study. These practices can help pastors differentiate between their created and constructed identities, which could have a significant impact on their AWB.

Another influence of family of origin is on the development of trait emotional intelligence (trait EI), which in turn influences the utilisation of adaptive ER strategies (see 8.9.2). As part of an AWB course, participants could be asked to think about how their parents modelled the expression and regulation of emotion to them, and how this has influenced the development of their trait EI self-control. Having recognised the influence of the past, participants could then be taught how to improve the regulation of their emotions in the present. This could include the use of breathing exercises, delayed response, considering the consequences of various ways they could respond emotionally, the utilisation of adaptive ER strategies, taking control of negative self-talk, and repentance of sinful desires that produce a lack of self-control.

9.6 Conclusion

This chapter has explored how an understanding of the structure, causal mechanisms, and contextual conditions of pastors' affective well-being (AWB) could be utilised in the design of a course to enhance pastors' AWB. The philosophical rationale for an AWB course is that critical realists seek an understanding of how the social world

works, in order to use this knowledge to emancipate individuals from oppressive structures that are the real causes of AWB outcomes. Similarly, from a theological perspective, Christ wants to liberate believers from the impact of sin on their AWB.

Critical realism could inform the course design process through considering how its structures and mechanisms produce the desired outcomes. This involves considering pedagogical approaches to deliver the course content, and theories relating to the effectiveness of courses to support pastors' well-being.

To test these theories, it is recommended that a pilot course be implemented and evaluated through analysis of interviews, researcher observations, and participants' journals. The aim of this analysis is to confirm, reject, or refine theories used in the design of the AWB course, to further improve its effectiveness.

Thus, this chapter completes the answer to the main research question of this thesis, namely, how could the causal mechanisms and contextual conditions that produce New Zealand Baptist pastors' affective well-being, be utilised in the development of a course to enhance pastors' affective well-being.

Chapter 10 Conclusion

This chapter presents the overall conclusions of the research. It begins by providing a summary of the main findings from chapters 5-8. It then describes how the research findings contribute to local knowledge, and wider academic scholarship regarding pastors' affective well-being (AWB). It also outlines the practical application of the research, namely how the AWB model could be utilised in the design of a course to improve pastors' AWB. The chapter goes on to identify the limitations of this research study and concludes with opportunities for further research.

10.1 Summary of main findings

This thesis was a journey to discover the causes and conditions of pastors' AWB. Accordingly, the research sought to answer the following research question:

What are the causal mechanisms and contextual conditions that produce New Zealand Baptist pastors' affective well-being, and how can these be utilised in the development of a course to enhance affective well-being?

To answer this research question, a critical realist methodology was utilised. Additionally, the integration of perspectives from theology and psychology, along with conducting both extensive and intensive research, were used to identify the causes and conditions of pastors' AWB. The main findings of the study are as follows.

10.1.1 A theology of affective well-being

As a work of Practical Theology, it was important that this thesis was undergirded with an understanding of the nature and causes of humanity's AWB. To achieve this understanding, I utilised well-established Christological anthropology, that I interpreted through an AWB lens. In this regard, humanity experiences AWB (e.g., love, joy) as they manifest God's presence, expressed through their relationship with God and other human beings, and exercise of dominion over the earth. However, the ability to experience AWB in the present age is diminished because of the consequences of Adam's original sin for the entire human race. This includes experiencing shame and fear (negative affect) because of a corrupted ability to be discerning and discriminating. It also includes physical death, painful toil, and a

diminished capacity to experience love and joy (positive affect) through relationship with God and interpersonal relationships.

It is only through union with Christ that humanity can experience a greater degree AWB in the context of a fallen world. This is because Christ, the true *imago Dei*, has vicariously offered the perfect affective response to God on behalf of all humanity. While we cannot rely on our own imperfect affective responses to be acceptable to God, we can rely on Christ's affective response. This means that believers are accepted by God as those who are inseparably united to Jesus Christ. Furthermore, through this union, believers can experience Christ's joy and love (positive affect). Believers are also enabled, through the Spirit, to imitate Christ in the way he regulated his emotions. This means that believers can positively regulate their experiences of negative affect (NA), rather than suppressing or avoiding unpleasant emotions. Following Christ's example, AWB in the present age is not the extirpation of the passions, but to embrace human emotions in union with Christ, allowing Christ to transform us into his image.

10.1.2 Extensive (quantitative) findings

An analysis of a national survey of New Zealand (NZ) Baptist pastors identified the state of pastors' AWB through analysis of Warr's (1990) Job Related Affective Well-being Scale. Over the period of a few weeks in 2019, pastors reported experiencing high levels of positive affect comprising of feelings of enthusiasm and comfort, in relation to their pastoral roles most/all of the time (61.3% and 44.1% respectively). In contrast, pastors experienced low levels of negative affect comprising of feelings of anxiety (6.9%) and depression (1%) most/all of the time. This would indicate a high level of AWB. However, it is important to not let this positive result minimalise the impact of experiencing feelings of anxiety and depression may be having on some pastors' lives.

Further analysis of the national survey data identified the following evidence (demi-regularities) of the underlying causes of NZ Baptist pastors' AWB. First, pastors who were satisfied in their ministry, experienced lower levels of anxiety and depression, and conversely higher levels of comfort and enthusiasm. Second, an increase in emotional exhaustion was associated with an increase in anxiety and depression, and a decrease in enthusiasm and comfort. Third, as global trait-EI increased, positive AWB

also increased. In particular, trait well-being (having a positive outlook on life) and self-control (ability to regulate emotions) drove the global trait-EI mean score for NZ Baptist pastors.

10.1.3 Intensive (qualitative) findings

The intensive findings related to pastors' experiences of AWB. An analysis of the 17 interviews conducted, reinforced that pastors' experience a diverse range of unpleasant and pleasant feelings in relation to their workplace. These included fear, dread, anxiety, anger, frustration, discouragement, hopelessness, grief, disappointment, joy, happiness, relief, and contentment. The negative impact of these affective states on pastors' professional and personal lives includes wanting to resign, detachment from God, difficulty sleeping, excessive rumination, hospitalisation, isolation, and emotional exhaustion. Conversely, positive outcomes associated with high AWB include energy for ministry, confidence to lead others, experiencing closeness to God, a renewed calling to ministry, and a sense of joy and hope. Clearly, there are significant benefits associated with improving pastors' AWB.

Twenty-six demi-regularities that positively and negatively impact Baptist pastors' AWB were also identified. These demi-regularities were organised thematically in terms of their relationship with AWB causal theories that were identified in the literature review. The themes were: relationship with God, social relationships, criticism/conflict/bullying, formal external support and professional development, pastoral care demands, vocation—the pastoral call, identity and the pastoral role, family of origin, and self-care. The breadth and depth of these influences demonstrates how the causes of AWB involve the spiritual, psychological, sociological, and physical dimensions of pastors' lives.

10.1.4 Explaining pastors' AWB experiences through emotion theory

The theorising process of *abduction* was used to interpret the demi-regularities identified in the findings through the conceptual framework of emotion generation (EG) and emotional regulation (ER) theory. In this regard, it was demonstrated how a pastor's appraisal of an object stimulus drives emotional experience, resulting in experiencing PA or NA. Additionally, it was demonstrated how the utilisation of ER strategies can alter appraisals, action tendencies, and emotional experience, thereby

influencing pastors' AWB. Overall, this provided evidence that these theories are a plausible explanation for the events that give rise to the demi-regularities identified in the findings.

10.1.5 A model of pastors' affective well-being

Having provided evidence that EG and ER theories provided a plausible explanation for the events that give rise to the demi-regularities, I then used the theorising process of *retroduction* to identify the social structure, causal mechanisms, and contextual conditions that produce the EG and ER events. In this regard, it is recognised that some of the seven objects that were identified as forming the social structure of pastors' AWB, are similar to the nine themes identified in the intensive findings (see chapter 6). For example, religion and spirituality became the object of belief in, and experience of God. However, some similarities are to be expected, as according to CR's stratification of reality, there should be traces of the social objects in the empirical domain. However, a key difference is that the process of retroduction identifies the causal powers of these objects to produce events, and ultimately, the observable empirical outcomes of AWB in the lives of pastors. As such, the following describes each object and its causal powers, along with the contextual conditions that enable or constrain those causal powers.

The first object is belief in and experience of God. When pastors appraise God as beneficial to their well-being, they experience PA, even in times of stress. Pastors' belief in God also enables them to utilise the adaptive ER strategy of cognitive change (e.g., seeking God's perspective). However, the degree to which pastors experience these benefits is dependent on how well they navigate spiritual struggles which challenge a pastor's belief that God is good and beneficial to his/her well-being.

Social relationships are the second object of pastors' AWB. Pastors' social relationships are formed around the local Church, friends, and pastoral peer groups. When these relationships are appraised as a source of genuine friendship, they can produce PA. However, this is dependent on the degree to which a pastor can navigate the social complexity of pastoral ministry which can result in social isolation. Social support can also promote less threatening appraisals of stressful events, and influence the choice of adaptive emotional regulation strategies, which in turn reduces NA. However, these

benefits can be constrained by the degree to which a pastor perceives that social support is unavailable or inadequate to meet his/her emotional needs. The same relationships can also produce negative social interactions like criticism and conflict, resulting in NA. However, this mechanism can be enabled or constrained through using adaptive ER strategies.

A third object is formal external support and professional development. This object helps pastors to process their affective responses to occupational stress and influences the utilisation of adaptive ER strategies. However, realising these benefits is determined by a pastors' level of proactive engagement with external support and professional development.

Another object that influences pastors' AWB is the demands of pastoral care. When pastors feel overwhelmed by the depth and breadth of pastoral care needs in their congregation, this produces NA, especially sadness and grief. However, the experience of NA is influenced by the degree to which a pastor perceives that he/she can control his/her response to pastoral care issues.

The fifth object of pastors' AWB is the belief that the pastoral role is a calling. Knowing that God has called them, and appraising that they are fulfilling their call, can increase pastors' satisfaction in ministry, which then generates PA. However, the call also has the power to generate idealistic internal expectations of the role, which can produce NA such as feelings of discouragement, frustration, or depression. However, this causal mechanism can be constrained when a pastor learns to temper idealistic expectations and accept that there will always be an expectation/reality gap in pastoral ministry.

Stakeholder expectations of the pastoral role is the sixth object of pastors' AWB. When a pastor appraises these expectations as a threat to his/her self-esteem/self-worth, this produces NA. However, a pastor can constrain the power of this causal mechanism to differentiate between the pastoral role and his/her identity in Christ.

The final object identified was trait emotional intelligence. Pastors who are high in trait EI are characterised by utilising adaptive versus maladaptive ER strategies. However, pastors' development of trait EI and selection of ER strategies varies, due to the influence of their family of origin.

10.2 Contribution to existing knowledge

The findings of this research make the following contributions to local knowledge, and wider academic scholarship.

10.2.1 The state of pastors' AWB

The findings of this research make a significant contribution to local knowledge on the state of NZ Baptist pastors' AWB. This includes both extensive and intensive assessments of pastors' affective states, and the impact of these states on their professional and personal lives. These findings clearly demonstrate that pastors' AWB is impacted by the stressors of pastoral ministry, and this in turn has detrimental impacts on pastors' physical, mental, and social well-being. This assessment highlights the need for a specific intervention to help improve NZ Baptist pastors' AWB.

10.2.2 Identification of causes of AWB

The literature review identified few existing pastoral studies that have sought to identify the causes of pastors' AWB. The majority of these studies utilised quantitative research that is cross-sectional in nature, and therefore the direction of causality was not able to be determined. Existing research on the causes of AWB also lacks explanatory power for how the causes produce PA and NA, including understanding the conditions for a cause to take effect.

Through utilising a critical realist methodology, this study contributes substantially to the limited existing knowledge on the causes and conditions of pastors' AWB. In particular, the employment of a critical methodological pluralism—a variety of extensive (quantitative) and intensive (qualitative) methods—was utilised to bring new insights into the complexity of the reality of pastors' AWB. The identification of demi-regularities, the occasional actualisation of a mechanism, provided evidence of the underlying causes of pastors' AWB. Engaging in the theorising processes of abduction and retroduction then identified the social structure, causal mechanisms, conditions, and events that produce pastors' AWB outcomes. This approach to identifying the causes of pastors' AWB is unique to the present study. It fills a gap in existing research by explaining how AWB outcomes are produced through the explanatory power of emotion generation and regulation theory.

Additionally, while this research case study is locally situated amongst NZ Baptist Pastors, the critical realist methodology employed means that the AWB model may be generalisable to pastors in other denominations and countries (Frederiksen & Kringelum, 2021). As previously stated (see 9.2), this is because there is evidence (i.e., other research studies) for the identified causal mechanisms and contextual conditions in other domains (i.e., pastors in other denominations and countries) (McGhee & Grant, 2017). However, in the spirit of epistemological humility, it is also acknowledged that outcomes may differ for pastors because of other mechanisms and conditions that exist but are not yet known. These mechanisms and conditions may only be discovered through further research in other contexts.

10.2.3 Development of an AWB model

The literature review also identified a gap in knowledge of how various spiritual, psychological, and sociological causes produce AWB. To fill this lacuna in existing studies, an AWB model was developed. The model is comprised of the social structure, causal mechanisms, contextual conditions, and events that produce pastors' AWB. The development of the model demonstrates how the causal mechanisms and conditions interact to produce pastors' AWB.

The model has been validated in this study through presenting evidence from the observed empirical events in the field, the demi-regularities identified in the extensive and intensive findings. Additionally, existing psychological literature was critically integrated with a theological understanding of humanity's AWB as evidence that the model represents a plausible explanation of the reality of pastors' AWB at the present time. To the best of my knowledge the development of an AWB model is a unique contribution to this field of study.

10.3 Practical application – Design of an AWB course

In addition to the contribution to existing knowledge, this study has explored how this knowledge could be used in the design of a course to enhance pastors' AWB. It did this by exploring how knowledge can emancipate pastors from the oppressive structures that are the real causes of their AWB outcomes. This includes liberating them from the impact of sin on their AWB, through union with Christ.

Critical realism can also inform the course design process through theorising what it is about the program that would produce the desired outcomes. This includes pedagogical theory, and theories relating to the effectiveness of courses to support pastors' well-being. To the best of my knowledge there is no existing course, underpinned by theological critical realism with the specific aim of improving pastors' AWB.

10.4 Limitations of the research

Throughout the conducting of the research, I identified a number of limitations of the research.

10.4.1 The state of pastors' well-being over time

As a cross-sectional study, the extensive research was only able to measure NZ Baptist pastors' AWB at a moment in time. Specifically, the psychometric instrument used (Warr's Job Related Affective Well-being Scale) measures feelings over the *past few weeks*. The interviews with pastors also focused mainly on one significant experience in their pastoral ministry when their well-being was deemed low.

Warr's Job Related Affective Well-being Scale was deemed helpful in providing a snapshot of pastors' AWB, and the interviews were essential in order to provide "thick" descriptions of pastors' AWB experiences. However, during the course of the interviews I began to wonder how a pastor's AWB fluctuates over time. A partial answer to this question was sought through the interviews with pastors. Namely, they were asked, "how often would you experience a period of low emotional well-being?" However, due to the small number of responses and vagueness of the answers, no meaningful conclusions were able to be drawn from this data.

10.4.2 Implementation of an AWB pilot course

The original research scope included the implementation and evaluation of a pilot course to improve the effectiveness of pastors' AWB. However, as the study progressed it became clear that this was not achievable in the proposed timeframe, nor would it be possible to write up the results of the evaluation within the constraints of a single PhD thesis. Therefore, while a process to design the course has been

explored, the implementation of this process, and evaluation of a pilot course, is considered beyond the scope of this research.

10.4.3 Emotional regulation psychometric instruments

In hindsight it would have been useful to have included an ER psychometric instrument in the national survey of pastors. For example, the Emotion Regulation Questionnaire (Gross & John, 2003) which measures the use of cognitive reappraisal and emotion suppression strategies would have been a useful tool. This could have provided the opportunity for statistical analysis on the specific ER strategies that are related to pastors' AWB.

10.4.4 Personality factors influence on pastors' AWB

The literature review identified that further research was required to establish if personality (e.g., extraversion and neuroticism) has a causal influence on pastors' work-related PA and NA. However, the extensive findings in the present study found that pastors who identified themselves as introverts did not experience statistically significant differences in AWB, than pastors who identified themselves as extroverts. A possible explanation for the difference in findings is that the present study used a single item question, versus a psychometric instrument, to keep the survey to a manageable length. Analysis of the intensive findings was not able to bring any clarity as to the nature of the relationship between this aspect of personality and pastors' AWB. While it could be that Extrovert/Introvert preference is simply not a factor in Baptist pastors' AWB, there is deemed to be insufficient data to affirm this conclusion with any authority.

10.5 Opportunities for further research

Based on the limitations of the existing study that I have identified above, the following opportunities for further research naturally present themselves.

First, a natural progression of this work is to design and implement a pilot AWB course and evaluate its effectiveness using critical realist methodology. In this regard, chapter nine described how critical realism could inform the course design and methods for evaluating the course. This included enacting two case study groups and utilising in-depth data collection methods such as participant observation, and interviews to

identify the unique features of the case. Data analysis could confirm, reject, or refine theories used in the design of the AWB course, to further improve its effectiveness.

Second, another fruitful area for further research is to conduct a longitudinal study on pastors' well-being. This could involve establishing a cohort of pastors and interviewing them once a year over a 5-year period. This research would track how pastors are able to adapt to the ongoing challenges of pastoral ministry and how this affects their well-being. It would also provide data on how pastors' well-being fluctuates over time, and how it impacts their ministry.

In addition to the above opportunities, the literature review identified a number of opportunities for further research that the present study was not able to pursue. First, to quantify whether effort-reward imbalance theory is a potential cause of pastors' AWB (Proeschold-Bell et al., 2013). This could involve conducting a cross-sectional study that included psychometric instruments to measure extrinsic and intrinsic job demands, and Warr's job related affective well-being scale.

Second, other research might establish if personality (e.g., extraversion and neuroticism) has a causal influence on pastors' work-related PA and NA. This could involve conducting a cross-sectional study that included a psychometric instrument measuring the Big Five dimensions of personality, such as the Eysenck Personality Questionnaire, and Warr's job related affective well-being scale.

10.6 Concluding statement

In summary, this thesis has demonstrated how a critical realist methodology can bring new insights into the underlying causes of pastors' AWB. Through utilising extensive and intensive methods, and integrating perspectives from theology and psychology, it has identified the causal mechanisms, and contextual conditions that produce NZ Baptist pastors' AWB (the AWB model). Furthermore, by providing evidence that these causal mechanisms and contextual conditions exist in other domains (e.g., in pastoral research in other denominations), I have demonstrated the generalisability of these findings.

This thesis has also demonstrated how knowledge of the social structure of pastors' AWB, can be utilised to design a course to enhance pastors' AWB. Considering the

impact of AWB on pastors' personal and professional lives identified in this study, a specific intervention to improve their AWB, is deemed worthy of implementation. Furthermore, in light of the context of pastoral ministry that contributes to the well-being of a local congregation and the wider community, such an intervention has the potential to impact many lives.

References

Abraham, K. M., & Stein, C. H. (2015). Stress-related personal growth among emerging adults whose mothers have been diagnosed with mental illness. *Psychiatric Rehabilitation Journal*, *38*(3), 227–233. https://doi.org/10.1037/prj0000128

Adams, C. J., Hough, H., Proeschold-Bell, R. J., Yao, J., & Kolkin, M. (2017). Clergy burnout: A comparison study with other helping professions. *Pastoral Psychology*, *66*(2), 147–175. https://doi.org/10.1007/s11089-016-0722-4

Albuquerque, I., de Lima, M. P., Matos, M., & Figueiredo, C. (2013). The interplay among levels of personality: The mediator effect of personal projects between the Big Five and Subjective Well-Being. *Journal of Happiness Studies*, *14*(1), 235–250. https://doi.org/10.1007/s10902-012-9326-6

Aldao, A., Nolen-Hoeksema, S., & Schweizer, S. (2010). Emotion-regulation strategies across psychopathology: A meta-analytic review. *Clinical Psychology Review*, *30*(2), 217–237. https://doi.org/10.1016/j.cpr.2009.11.004

Anderson, R. S. (1995). *Self-care: A theology of personal empowerment and spiritual healing*. Victor Books.

Andrei, F., & Petrides, K. V. (2013). Trait emotional intelligence and somatic complaints with reference to positive and negative mood. *Psihologija*, *46*(1), 5–15. https://doi.org/10.2298/PSI1301005A

Andrei, F., Siegling, A. B., Aloe, A. M., Baldaro, B., & Petrides, K. V. (2016). The incremental validity of the Trait Emotional Intelligence Questionnaire (TEIQue): A systematic review and meta-analysis. *Journal of Personality Assessment*, *98*(3), 261–276. https://doi.org/10.1080/00223891.2015.1084630

Andrei, F., Smith, M. M., Surcinelli, P., Baldaro, B., & Saklofske, D. H. (2016). The Trait Emotional Intelligence Questionnaire: Internal structure, convergent, criterion, and incremental validity in an Italian sample. *Measurement and Evaluation in Counseling and Development*, *49*(1), 34–45. https://doi.org/10.1177/0748175615596786

Anglim, J., Horwood, S., Smillie, L. D., Marrero, R. J., & Wood, J. K. (2020). Predicting psychological and subjective well-being from personality: A meta-analysis. *Psychological Bulletin*, *146*(4), 279–323. https://doi.org/10.1037/bul0000226

Ano, G. G., & Vasconcelles, E. B. (2005). Religious coping and psychological adjustment to stress: A meta-analysis. *Journal of Clinical Psychology*, *61*(4), 461–480. https://doi.org/10.1002/jclp.20049

Archer, M. S. (1995). *Realist social theory: The morphogenetic approach.* Cambridge University Press.

Archer, M. S., Bhaskar, R., Collier, A., Lawson, T., & Norrie, A. (Eds.). (1998). *Critical realism: Essential readings.* Routledge.

Archer, M. S., Collier, A., & Porpora, D. V. (2004). *Transcendence: Critical realism and God*. Routledge.

Arewasikporn, A., Sturgeon, J. A., & Zautra, A. J. (2019). Sharing positive experiences boosts resilient thinking: Everyday benefits of social connection and positive emotion in a community sample. *American Journal of Community Psychology*, *63*(1/2), 110–121. https://doi.org/10.1002/ajcp.12279

Argyle, M., Martin, M., & Crossland, J. (1989). Happiness as a function of personality and social encounters. In J. P. Forgas & J. M. Innes (Eds.), *Recent advances in social psychology: An international perspective* (pp. 189–203). Elsevier.

Ashforth, B. E. (1993). Emotional labor in service roles: The influence of identity. *Academy of Management Review*, *18*(1), 88–115. https://doi.org/10.5465/AMR.1993.3997508

Augustine, H. S. (1984). *Concerning the city of God against the pagans* (H. S. Bettenson, Trans.). Penguin; Library catalogue. (Original work published 426).

Austin, E. J., Saklofske, D. H., & Egan, V. (2005). Personality, well-being and health correlates of trait emotional intelligence. *Personality and Individual Differences*, *38*(3), 547–558. https://doi.org/10.1016/j.paid.2004.05.009

Austin, E. J., Saklofske, D. H., & Mastoras, S. M. (2010). Emotional intelligence, coping and exam-related stress in Canadian undergraduate students. *Australian Journal of Psychology*, *62*(1), 42–50. https://doi.org/10.1080/00049530903312899

Bandura, A. (1997). *Self-efficacy: The exercise of control*. W.H. Freeman.

Baptist Churches of New Zealand. (n.d.-a). *Our National Ministries*. Retrieved September 28, 2020, from https://www.baptist.org.nz/general/Our-National-Ministries/

Baptist Churches of New Zealand. (n.d.-b). *Regional network*. Retrieved September 28, 2020, from https://www.baptist.org.nz/general/Regional-Network/

Baptist National Centre. (2020a). *Administration manual—Chapter 2—The local church*. https://intranet.baptist.org.nz/AdminIstrationManual/

Baptist National Centre. (2020b). *Administration Manual—Chapter 3—Church Personnel*. https://intranet.baptist.org.nz/AdminIstrationManual/

Barbour, I. G. (1966). *Issues in science and religion*. Prentice-Hall.

Bargy, J. A., & Williams, L. E. (2007). The nonconscious regulation of emotion. In J. J. Gross (Ed.), *Handbook of emotion regulation* (pp. 429–445). The Guilford Press.

Barna. (2017). *The state of Pastors*. Pepperdine University.

Bar-On, R. (2006). The Bar-On model of emotional-social intelligence (ESI). *Psicothema*, *18*(Suppl), 13–25.

Barth, K. (2004a). *Church dogmatics: Vol. 2: The doctrine of God, Part 2* (G. W. Bromiley & T. F. Torrance, Eds.). T&T Clark.

Barth, K. (2004b). *Church dogmatics: Vol. 3: The doctrine of creation, Part 1* (G. W. Bromiley & T. F. Torrance, Eds.). T&T Clark.

Barth, K. (2004c). *Church dogmatics: Vol. 3: The doctrine of creation, Part 2* (G. W. Bromiley & T. F. Torrance, Eds.). T&T Clark.

Bartholomew, C. G., & Goheen, M. W. (2004). *The drama of Scripture: Finding our place in the biblical story*. Baker Academic.

Barton, S. C. (2011). Eschatology and the emotions in Early Christianity. *Journal of Biblical Literature*, *130*(3), 571. https://doi.org/10.2307/41304220

Bastian, V. A., Burns, N. R., & Nettelbeck, T. (2005). Emotional intelligence predicts life skills, but not as well as personality and cognitive abilities. *Personality and Individual Differences*, *39*(6), 1135–1145. https://doi.org/10.1016/j.paid.2005.04.006

Beck, J. R., & Demarest, B. A. (2005). *The human person in theology and psychology: A biblical anthropology for the twenty-first century*. Kregel.

Beebe, R. S. (2007). Predicting burnout, conflict management style, and turnover among Clergy. *Journal of Career Assessment*, *15*(2), 257–275. https://doi.org/10.1177/1069072706298157

Benner, D. G. (2016). *Healing emotional wounds*. Wipf and Stock.

Berlin, M., & Fors Connolly, F. (2019). The association between life satisfaction and affective well-being. *Journal of Economic Psychology*, *73*(8), 34–51. https://doi.org/10.1016/j.joep.2019.04.010

Bhaskar, R. (1975). *A realist theory of science.* Verso.

Bhaskar, R. (1986). *Scientific realism and human emancipation*. Verso.

Bhaskar, R., Danermark, B., & Price, L. (2017). *Interdisciplinarity and Wellbeing: A Critical Realist General Theory of Interdisciplinarity*. Taylor & Francis Group.

Bhaskar, R., & Hartwig, M. (1979). *The possibility of naturalism: A philosophical critique of the contemporary human sciences.* (4th ed.). Routledge.

Bird, M. F. (2013). *Evangelical theology: A Biblical and systematic introduction*. Zondervan.

Blanco-Donoso, L. M., Garrosa, E., Demerouti, E., & Moreno-Jiménez, B. (2017). Job resources and recovery experiences to face difficulties in emotion regulation at work: A diary study among nurses. *International Journal of Stress Management*, *24*(2), 107–134. https://doi.org/10.1037/str0000023

Blocher, H. (1997). *Original sin: Illuminating the riddle.* Apollos.

Boeije, H. (2010). *Analysis in qualitative research*. Sage.

Bom, K. (2017). 'Joy, Joy, Joy, Tears of Joy'. A contribution to theological anthropology. *International Journal of Philosophy and Theology*, *78*(3), 215–233. https://doi.org/10.1080/21692327.2017.1302814

Bonanno, G. A., & Burton, C. L. (2013). Regulatory flexibility: An individual differences perspective on coping and emotion regulation. *Perspectives on Psychological Science*, *8*(6), 591–612. https://doi.org/10.1177/1745691613504116

Bopp, P. J. (2009). *A network-based model of peer mentoring through coaching for pastors, elders, and leaders of Gracenet* (Publication No. 3410509) [Doctoral dissertation, Regent University - Virginia]. ProQuest Dissertations & Theses Global.

Bortner, D. S. (2018). *Evaluating the effectiveness of leader life (SDI) training as a tool to develop Christian leaders in the metropolitan district and the Christian and Missionary Alliance* (Publication No. 10822822) [Doctoral dissertation, Faculty of Alliance Theological Seminary - New York]. ProQuest Dissertations and Theses Global.

Bowling, N. A., Eschleman, K. J., & Wang, Q. (2010). A meta-analytic examination of the relationship between job satisfaction and subjective well-being. *Journal of Occupational & Organizational Psychology*, *83*(4), 915–934. https://doi.org/10.1348/096317909X478557

Boyatzis, R., Brizz, T., & Godwin, L. (2011). The effect of religious leaders' emotional and social competencies on improving parish vibrancy. *Journal of Leadership & Organizational Studies*, *18*(2), 192–206. https://doi.org/10.1177/1548051810369676

Brackett, M., & Mayer, J. (2003). Convergent, discriminant, and incremental validity of competing measures of emotional intelligence. *Personality and Social Psychology Bulletin*, *29*(9), 1147–1158. https://doi.org/10.1177/0146167203254596

Bradburn, N. M. (1969). *The structure of psychological well-being*. Aldine.

Breen, M. (2009). *Building a discipling culture: How to release a missional movement by discipling people like Jesus did*. 3 Dimension Ministries.

Brewster, C. (2008). How happy are rural Anglican clergy? *Rural Theology*, *6*(1), 43–53. https://doi.org/10.1179/rut_2008_6_1_004

Brissette, I., Cohen, S., & Seeman, T. E. (2000). Measuring social integration and social networks. In S. Cohen, L. G. Underwood, & B. H. Gottlieb (Eds.), *Social support measurement and intervention: A guide for health and social scientists* (pp. 53–85). Oxford University Press.

Brown, A., Fleetwood, S., & Roberts, M. (Eds.). (2002). *Critical realism and Marxism*. Routledge.

Bryman, A. (2016). *Social research methods* (5th ed.). Oxford University Press.

Burge, G. M. (2000). *John: From biblical text ... to contemporary life*. Zondervan.

Burns, B., Chapman, T., & Guthrie, D. (2013). *Resilient ministry: What pastors told us about surviving and thriving*. IVP Books.

Bygstad, B. (2010). Generative mechanisms for innovation in information infrastructures. *Information and Organization*, *20*(3–4), 156–168. https://doi.org/10.1016/j.infoandorg.2010.07.001

Bygstad, B., Munkvold, B. E., & Volkoff, O. (2016). Identifying generative mechanisms through affordances: A framework for critical realist data analysis. *Journal of Information Technology (Palgrave Macmillan)*, *31*(1), 83. https://doi.org/doi:10.1057/jit.2015.13

Cai, W., Pan, Y., Zhang, S., Wei, C., Dong, W., & Deng, G. (2017). Relationship between cognitive emotion regulation, social support, resilience and acute stress responses in Chinese soldiers: Exploring multiple mediation model. *Psychiatry Research*, *256*, 71–78. https://doi.org/10.1016/j.psychres.2017.06.018

Calvert, S. J. (2010). *Attachment to God as a source of struggle and strength: Exploring the association between Christians' relationship with God and their emotional wellbeing* [Doctoral dissertation, Massey University, Albany, New Zealand]. http://hdl.handle.net/10179/1699

Calvin, J. (1960). *Institutes of the Christian religion* (J. T. McNeill, Ed.). Westminster John Knox Press.

Campbell-Sills, L., & Barlow, D. H. (2007). Incorporating emotion regulation into conceptualizations and treatments of anxiety and mood disorders. In J. J. Gross (Ed.), *Handbook of emotion regulation* (pp. 542–559). The Guilford Press.

Campos, J. J., Frankel, C. B., & Camras, L. (2004). On the nature of emotion regulation. *Child Development*, *75*(2), 377–394. https://doi.org/10.1111/j.1467-8624.2004.00681.x

Caprara, G. V., & Steca, P. (2005). Affective and social self-regulatory efficacy beliefs as determinants of positive thinking and happiness. *European Psychologist*, *10*(4), 275–286. https://doi.org/10.1027/1016-9040.10.4.275

Carey Centre for Lifelong Learning. (n.d.). *Baptist Leaders' Registration*. Retrieved September 28, 2020, from https://www.lifelonglearning.nz/baptist-leaders-registration

Carrington, T. O. (2015). *A correlational study of emotional intelligence and servant leadership among church leaders* (Publication No. 3688714) [Doctoral dissertation, Wilmington University - Delaware]. ProQuest Dissertations & Theses Global.

Carroll, J. W. (2006). *God's potters: Pastoral leadership and the shaping of congregations*. Eerdmans.

Carroll, W. E. (2008). Divine agency, contemporary physics, and the autonomy of nature. *The Heythrop Journal*, *49*(4), 582–602. https://doi.org/10.1111/j.1468-2265.2008.00385.x

Carter, B., & New, C. (2004). Introduction: Realist social theory and empirical research. In B. Carter & C. New (Eds.), *Making Realism Work: Realist Social Theory and Empirical Research* (pp. 1–20). Routledge.

Chandler, D. J. (2009). Pastoral burnout and the impact of personal spiritual renewal, rest-taking, and support system practices. *Pastoral Psychology*, *58*(3), 273–287. https://doi.org/10.1007/s11089-008-0184-4

Charlton, R., Rolph, J., Francis, L. J., Rolph, P., & Robbins, M. (2009). Clergy work-related psychological health: Listening to the Ministers of Word and Sacrament within the United Reformed Church in England. *Pastoral Psychology*, *58*(2), 133–149. https://doi.org/10.1007/s11089-008-0177-3

Chen, F. F., Jing, Y., Hayes, A., & Lee, J. M. (2013). Two concepts or two approaches? A bifactor analysis of psychological and subjective well-being. *Journal of Happiness Studies*, *14*(3), 1033–1068. https://doi.org/10.1007/s10902-012-9367-x

Chng, A. P. L. (2012). *The impact of burnout and spiritual well-being on the job satisfaction of pastors within the Methodist Church in Singapore* (Publication No. 3541349) [Doctoral dissertation, Asbury Theological Seminary - Singapore]. ProQuest Dissertations & Theses Global.

Cohen, S. (1988). Psychosocial models of the role of social support in the etiology of physical disease. *Health Psychology*, *7*(3), 269–297. https://doi.org/10.1037/0278-6133.7.3.269

Cohen, S. (2004). Social relationships and health. *American Psychologist*, *59*(8), 676–684.

Cohen, S., & Wills, T. A. (1985). Stress, social support, and the buffering hypothesis. *Psychological Bulletin*, *98*(2), 310–357. https://doi.org/10.1037/0033-2909.98.2.310

Cole, P. M., Martin, S. E., & Dennis, T. A. (2004). Emotion regulation as a scientific construct: Methodological challenges and directions for child development research. *Child Development*, *75*(2), 317–333. https://doi.org/10.1111/j.1467-8624.2004.00673.x

Coleman, V. F. (2015). *Realistic and hopeful: Baptist and Presbyterian experience of clergy review in New Zealand* [Doctoral dissertation, Auckland University of Technology]. http://hdl.handle.net/10292/9725

Collier, A. (1994). *Critical realism: An introduction to Roy Bhaskar's philosophy*. Verso.

Collier, A. (2020). Socialism and the right to property: Marx and Chesterton. *Journal of Critical Realism*, *19*(3), 228–234. https://doi.org/10.1080/14767430.2020.1764190

Colyer, E. M. (2001). *The nature of doctrine in T. F. Torrance's theology*. Wipf and Stock Publishers.

Condon, P., & Feldman Barrett, L. (2013). Conceptualizing and experiencing compassion. *Emotion*, *13*(5), 817–821. https://doi.org/10.1037/a0033747

Cooper, A., & Petrides, K. V. (2010). A psychometric analysis of the Trait Emotional Intelligence Questionnaire–Short Form (TEIQue–SF) using item response theory. *Journal of Personality Assessment*, *92*(5), 449–457. https://doi.org/10.1080/00223891.2010.497426

Cooper, J. (2015). Scripture and philosophy on the unity of body and soul: An integrative method for theological anthropology. In J. R. Farris & C. Taliaferro (Eds.), *The Ashgate Research Companion to Theological Anthropology*. Routledge.

Corbin, J. M., & Strauss, A. L. (2015). *Basics of qualitative research: Techniques and procedures for developing grounded theory*. Sage Publications.

Cortez, M. (2008). *Embodied souls, ensouled bodies: An exercise in Christological anthropology and its significance for the mind/body debate*. T & T Clark.

Cortez, M. (2010). *Theological anthropology: A guide for the perplexed*. T&T Clark International.

Cortez, M. (2016). *Christological anthropology in historical perspective: Ancient and contemporary approaches to theological anthropology*. Zondervan.

Cortez, M. (2017). *ReSourcing theological anthropology: A constructive account of humanity in the light of Christ*. Zondervan Academic.

Cotton, S., Zebracki, K., Rosenthal, S. L., Tsevat, J., & Drotar, D. (2006). Religion/spirituality and adolescent health outcomes: A review. *Journal of Adolescent Health*, *38*(4), 472–480. https://doi.org/10.1016/j.jadohealth.2005.10.005

Craig, D., & Bigby, C. (2015). Critical Realism in social work research: Examining participation of people with intellectual disability. *Australian Social Work*, *68*(3), 309–323. https://doi.org/10.1080/0312407X.2015.1024268

Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage Publications.

Crisp, O. (2015). A Christological Model of the Imago Dei. In J. R. Farris & C. Taliaferro (Eds.), *The Ashgate research companion to theological anthropology* (pp. 217–229). Ashgate.

Crisp, O. (2016). *The Word enfleshed: Exploring the person and work of Christ*. Baker Academic.

Crisp, O. (2020). A moderate reformed view. In C. V. Meister & J. B. Stump (Eds.), *Original sin and the fall: Five views*. InterVarsity Press.

Crocker, J., & Knight, K. M. (2005). Contingencies of self-worth. *Current Directions in Psychological Science*, *14*(4), 200–203. https://doi.org/10.1111/j.0963-7214.2005.00364.x

Cummins, R. A. (2018). Subjective wellbeing as a social indicator. *Social Indicators Research*, *136*(1), 879–891. https://doi.org/10.1007/s11205-016-1496-x

Cunningham, M. R. (1988). Does happiness mean friendliness?: Induced mood and heterosexual self-disclosure. *Personality and Social Psychology Bulletin*, *14*(2), 283–297. https://doi.org/10.1177/0146167288142007

Danermark, B., Ekström, M., & Jakobsen, L. (2002). *Explaining society: Critical realism in the social sciences*. Routledge.

Danermark, B., Ekström, M., & Karlsson, J. C. (2019). *Explaining society: Critical realism in the social sciences* (2nd ed.). Routledge.

Danker, F. W., Bauer, W., & Arndt, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed.). University of Chicago Press.

Danner, D. D., Snowdon, D. A., & Friesen, W. V. (2001). Positive emotions in early life and longevity: Findings from the Nun Study. *Journal of Personality*, *80*(5), 804–813. https://doi.org/10.1037//0022-3514.80.5.804

Davern, M. T., Cummins, R. A., & Stokes, M. A. (2007). Subjective wellbeing as an affective-cognitive construct. *Journal of Happiness Studies*, *8*(4), 429–449. https://doi.org/10.1007/s10902-007-9066-1

Davis, E. F., & Hays, R. B. (Eds.). (2003). *The art of reading Scripture*. Eerdmans.

Davis, S. K., & Humphrey, N. (2012). Emotional intelligence predicts adolescent mental health beyond personality and cognitive ability. *Personality and Individual Differences*, *52*(2), 144–149. https://doi.org/10.1016/j.paid.2011.09.016

Deaton, A. (2012). Financial crisis and the well-being of Americans: 2011 OEP Hicks Lecture. *Oxford Economic Papers*, *64*(1), 1–26. https://doi.org/10.1093/oep/gpr051

DeNeve, K. M., & Cooper, H. (1998). The happy personality: A meta-analysis of 137 personality traits and subjective well-being. *Psychological Bulletin*, *124*(2), 197–229. https://doi.org/10.1037/0033-2909.124.2.197

Denollet, J., & De Vries, J. (2006). Positive and negative affect within the realm of depression, stress and fatigue: The two-factor distress model of the Global Mood Scale (GMS). *Journal of Affective Disorders*, *91*(2–3), 171–180. https://doi.org/10.1016/j.jad.2005.12.044

DeVellis, R. F. (2017). *Scale development: Theory and applications.* (4th ed.). SAGE.

Dewe, P. J. (1987). New Zealand ministers of religion: Identifying sources of stress and coping strategies. *Work & Stress*, *1*(4), 351–363. https://doi.org/10.1080/02678378708258526

Di Fabio, A., & Kenny, M. E. (2016). Promoting well-being: The contribution of emotional intelligence. *Frontiers in Psychology*, *7*, Article 1182. https://doi.org/10.3389/fpsyg.2016.01182

DiCicco-Bloom, B., & Crabtree, B. F. (2006). The qualitative research interview. *Medical Education*, *40*(4), 314–321. https://doi.org/10.1111/j.1365-2929.2006.02418.x

Diener, E. (1984). Subjective well-being. *Psychological Bulletin*, *95*(3), 542–575. https://doi.org/10.1037/0033-2909.95.3.542

Diener, E., & Biswas-Diener, R. (2008). *Happiness: Unlocking the mysteries of psychological wealth*. Wiley.

Diener, E., & Lucas, R. E. (2021). Personality and subjective well-being. In O. P. John, R. W. Robins, & L. A. Pervin (Eds.), *Handbook of personality: Theory and research* (4th ed.). Guilford Press.

Diener, E., & Ryan, K. (2009). Subjective well-being: A general overview. *South African Journal of Psychology*, *39*(4), 391–406. https://doi.org/10.1177/008124630903900402

Diener, E., & Suh, E. (1997). Measuring quality of life: Economic, social, and subjective indicators. *Social Indicators Research*, *40*(1/2), 189–216. https://doi.org/10.1023/A:1006859511756

Diener, E., Suh, E., Lucas, R., & Smith, H. (1999). Subjective well-being: Three decades of progress. *Psychological Bulletin*, *2*(125), 276–302. https://doi.org/10.1037/0033-2909.125.2.276

Diener, E., Tay, L., & Myers, D. G. (2011). The religion paradox: If religion makes people happy, why are so many dropping out? *Journal of Personality and Social Psychology*, *101*(6), 1278–1290. https://doi.org/10.1037/a0024402

Dixon, L., Guilliland, K., Pallant, J., Sidebotham, M., Fenwick, J., McAra-Couper, J., & Gilkison, A. (2017). The emotional wellbeing of New Zealand midwives: Comparing responses for midwives in caseloading and shift work settings. *New Zealand College of Midwives Journal*, *53*, 5–14. https://doi.org/10.12784/nzcomjnl53.2017.1.5-14

Dixon, T. (2012). "Emotion": The history of a keyword in crisis. *Emotion Review*, *4*(4), 338–344. https://doi.org/10.1177/1754073912445814

Dodge, R., Daly, A., Huyton, J., & Sanders, L. (2012). The challenge of defining wellbeing. *International Journal of Wellbeing*, *2*(3), 222–235. https://doi.org/10.5502/ijw.v2i3.4

Doolittle, B. R. (2010). The impact of behaviors upon burnout among parish-based clergy. *Journal of Religion and Health*, *49*(1), 88–95. https://doi.org/10.1007/s10943-008-9217-7

Duffy, R. D., Dik, B. J., Douglass, R. P., England, J. W., & Velez, B. L. (2018). Work as a calling: A theoretical model. *Journal of Counselling Psychology*, *65*(4), 423–439. https://doi.org/10.1037/cou0000276

Easton, G. (2010). Critical realism in case study research. *Industrial Marketing Management*, *39*(1), 118–128. https://doi.org/10.1016/j.indmarman.2008.06.004

Ekkekakis, P. (2013). *The measurement of affect, mood, and emotion: A guide for health-behavioral research.* Cambridge University Press.

Ekman, P. (1992). An argument for basic emotions. *Cognition and Emotion*, *6*(3–4), 169–200. https://doi.org/10.1080/02699939208411068

Elliott, M. (2005). *Faithful feelings: Emotion in the New Testament*. Inter-Varsity Press.

Ellison, C. G., Fang, Q., Flannelly, K. J., & Steckler, R. A. (2013). Spiritual struggles and mental health: Exploring the moderating effects of religious identity. *International Journal for the Psychology of Religion*, *23*(3), 214–229. https://doi.org/10.1080/10508619.2012.759868

Ellison, C. G., Roalson, L. A., Guillory, J. M., Flannelly, K. J., & Marcum, J. P. (2010). Religious resources, spiritual struggles, and mental health in a nationwide sample of PCUSA clergy. *Pastoral Psychology*, *59*(3), 287–304. https://doi.org/10.1007/s11089-009-0239-1

Employment New Zealand. (2020, October 7). *Bullying*. Ministry of Business, Innovation & Employment. https://www.employment.govt.nz/resolving-problems/types-of-problems/bullying-harassment-and-discrimination/bullying/

Erickson, M. J. (2013). *Christian theology* (2nd ed.). Baker Book House.

Evenden, M. (2012). Critical Realism in the Personal Domain. *Journal of Critical Realism*, *11*(2), 163–187. https://doi.org/10.1558/jcr.v11i2.163

Faithlife. (2021). *Pastoral mental health report*.

Feeney, B. C., & Collins, N. L. (2015). A new look at social support: A theoretical perspective on thriving through relationships. *Personality and Social Psychology Review*, *19*(2), 113–147. https://doi.org/10.1177/1088868314544222

Ferriss, A. L. (2002). Religion and the quality of life. *Journal of Happiness Studies*, *3*(3), 199–215. https://doi.org/10.1023/A:1020684404438

Figley, C. R. (2002). Compassion fatigue: Psychotherapists' chronic lack of self-care. *Journal of Clinical Psychology*, *58*(11), 1433–1441. https://doi.org/10.1002/jclp.10090

Fleetwood, S. (2005). Ontology in organization and management studies: A critical realist perspective. *Organization*, *12*(2), 197–222. https://doi.org/10.1177/1350508405051188

Fletcher, A. J. (2013). *The view from here: Agricultural policy, climate change, and the future of farm women in Saskatchewan* (Publication No. 28141505) [Doctoral dissertation, University of Regina - Canada]. ProQuest Dissertations & Theses Global.

Fletcher, A. J. (2017). Applying critical realism in qualitative research: Methodology meets method. *International Journal of Social Research Methodology*, *20*(2), 181–194. https://doi.org/10.1080/13645579.2016.1144401

Foster, R. J. (2008). *Celebration of discipline: The path to spiritual growth*. Hodder & Stoughton.

Fowl, S. E. (2008). *Engaging scripture: A model for theological interpretation*. Wipf & Stock.

Francis, L., & Crea, G. (2015). Work-related psychological health and psychological type: A study among Catholic priests in Italy. *Mental Health, Religion & Culture*, *18*(7), 593–604. https://doi.org/10.1080/13674676.2014.963996

Francis, L., Gubb, S., & Robbins, M. (2012). Work-Related Psychological Health and Psychological Type Among Lead Elders Within the Newfrontiers Network of Churches in the United Kingdom. *Journal of Prevention & Intervention in the Community*, *40*(3), 233–245. https://doi.org/10.1080/10852352.2012.680422

Francis, L., Laycock, P., & Brewster, C. (2017). Work-related psychological wellbeing: Testing the balanced affect model among Anglican clergy. *Religions*, *8*(7), 1. https://doi.org/10.3390/rel8070118

Francis, L., Laycock, P., & Crea, G. (2017). Assessing clergy work-related psychological health: Reliability and validity of the Francis Burnout Inventory. *Mental Health, Religion & Culture*, *20*(9), 911–921. https://doi.org/10.1080/13674676.2017.1373333

Francis, L., Robbins, M., Kaldor, P., & Castle, K. (2005). Happy but exhausted? Work-related psychological health among clergy. *Pastoral Sciences*, *24*, 101–120.

Frederiksen, D. J., & Kringelum, L. B. (2021). Five potentials of critical realism in management and organization studies. *Journal of Critical Realism*, *20*(1), 18–38. https://doi.org/10.1080/14767430.2020.1846153

Fredrickson, B. L. (2001). The role of positive emotions in positive psychology: The Broaden-and-Build Theory of positive emotions. *American Psychologist*, *56*(3), 218–226. https://doi.org/10.1037/0003-066X.56.3.218

Fredrickson, B. L., Cohn, M. A., Coffey, K. A., Pek, J., & Finkel, S. M. (2008). Open hearts build lives: Positive emotions, induced through loving-kindness meditation, build consequential personal resources. *Journal of Personality*, *95*(5), 1045–1062. https://doi.org/10.1037/a0013262

Fretheim, T. (2012). God, creation, and the pursuit of happiness. In B. A. Strawn (Ed.), *The Bible and the pursuit of happiness: What the Old and New Testaments teach us about the good life*. Oxford University Press. https://doi.org/10.1093/acprof:oso/9780199795734.001.0001

Freudenberger, H. J. (1974). Staff burn-out. *Journal of Social Issues*, *30*(1), 159–165. https://doi.org/10.1111/j.1540-4560.1974.tb00706.x

Frijda, N. H. (2007). *The laws of emotion*. Lawrence Erlbaum Associates.

Frijda, N. H. (2009). Mood. In D. Sander & K. R. Scherer (Eds.), *The Oxford companion to emotion and the affective sciences* (pp. 258–259). Oxford University Press.

Gallaher, B. W. (2013). *Stress and burnout in paid pastoral ministry within PCANZ* [Unpublished research paper]. Bible College of New Zealand.

Gibbs, G. R. (2018). *Analyzing qualitative data*. Sage. https://doi.org/10.4135/9781526441867

Gill, W. C. (2014). *A hermeneutic phenomenological study exploring the emotional labor experiences of clergy* (Publication No. 3622858) [Doctoral dissertation, Lamar University - Beaumont]. ProQuest Dissertations & Theses Global.

Given, L. (2008). *The Sage encyclopedia of qualitative research methods*. Sage Publications. https://doi.org/10.4135/9781412963909

Goard, B. L. (2011). *Theology and reality: Critical realism in the thought of Alister E. McGrath* (Publication No. 3487823) [Doctoral dissertation, The Southern Baptist Theological Seminary - Kentucky]. ProQuest Dissertations & Theses Global.

Goldenberg, I., Matheson, K., & Mantler, J. (2006). The assessment of emotional intelligence: A comparison of performance-based and self-report methodologies. *Journal of Personality Assessment*, *86*(1), 33–45. https://doi.org/10.1207/s15327752jpa8601_05

Gonçalves, S. P., & Neves, J. (2011). Factorial validation of Warr's (1990) well-being measure: A sample study on Police Officers. *Psychology*, *2*(7), 706–712. https://doi.org/10.4236/psych.2011.27108

Gorell, R. (2013). *Group coaching: A practical guide to optimising collective talent in any organization*. Kogan Page.

Gorman, M. J. (2020). *Elements of biblical exegesis: A basic guide for students and ministers.* (Third edition.). Baker Academic, a division of Baker Publishing Group.

Gortner, E.-M., Rude, S. S., & Pennebaker, J. W. (2006). Benefits of expressive writing in lowering rumination and depressive symptoms. *Behavior Therapy*, *37*(3), 292–303. https://doi.org/10.1016/j.beth.2006.01.004

Gosserand, R. H., & Diefendorff, J. M. (2005). Emotional display rules and emotional labor: The moderating role of commitment. *Journal of Applied Psychology*, *90*(6), 1256–1264. https://doi.org/10.1037/0021-9010.90.6.1256

Gotlib, I. H., & Meyer, J. P. (1986). Factor analysis of the Multiple Affect Adjective Check List: A separation of positive and negative affect. *Journal of Personality and Social Psychology*, *50*(6), 1161–1165. https://doi.org/10.1037/0022-3514.50.6.1161

Grant, S., Langan-Fox, J., & Anglim, J. (2009). The big five traits as predictors of subjective and psychological well-being. *Psychological Reports*, *105*(1), 205–231. https://doi.org/10.2466/PR0.105.1.205-231

Green, J. B. (2008). *Body, soul, and human life: The nature of humanity in the Bible*. Baker Academic.

Grenz, S. J. (2000). *Theology for the community of God*. W.B. Eerdmans.

Grenz, S. J. (2004). Jesus as the Imago Dei: Image of God, Christology, and the non-linear linearity of theology. *Journal of the Evangelical Theological Society*, *47*(4), 617–628.

Grenz, S. J. (2006). The social God and the relational self: Toward a theology of the Imago Dei in the postmodern context. In R. Lints, M. S. Horton, & M. R. Talbot (Eds.), *Personal identity in theological perspective* (pp. 70–92). William B. Eerdmans Pub.

Gross, J. J. (1998). The emerging field of emotion regulation: An integrative review. *Review of General Psychology*, *2*(3), 271–299. https://doi.org/10.1037/1089-2680.2.3.271

Gross, J. J. (2007). *Handbook of emotion regulation.* The Guilford Press.

Gross, J. J., & Barrett, L. F. (2011). Emotion generation and emotion regulation: One or two depends on your point of view. *Emotion Review*, *3*(1), 8–16. https://doi.org/10.1177/1754073910380974

Gross, J. J., & Jazaieri, H. (2014). Emotion, emotion regulation, and psychopathology: An affective science perspective. *Clinical Psychological Science*, *2*(4), 387–401. https://doi.org/10.1177/2167702614536164

Gross, J. J., & John, O. P. (2003). Individual differences in two emotion regulation processes: Implications for affect, relationships, and well-being. *Journal of Personality and Social Psychology*, *85*(2), 348–362. https://doi.org/10.1037/0022-3514.85.2.348

Gross, J. J., & Thompson, R. A. (2007). Emotion regulation conceptual foundations. In J. J. Gross (Ed.), *Handbook of emotion regulation.* (pp. 3–24). The Guilford Press.

Grudem, W. A. (1994). *Systematic theology: An introduction to biblical doctrine*. Inter-Varsity Press; Zondervan Pub. House.

Gubi, P. M. (2016). Assessing the perceived value of reflexive groups for supporting clergy in the Church of England. *Mental Health, Religion & Culture*, *19*(4), 350–361. https://doi.org/10.1080/13674676.2016.1197194

Habets, M. (2009). On getting first things first: Assessing claims for the primacy of Christ. *New Blackfriars*, *90*(1027), 343–364. https://doi.org/10.1111/j.1741-2005.2008.00240.x

Haigh, F., Kemp, L., Bazeley, P., & Haigh, N. (2019). Developing a critical realist informed framework to explain how the human rights and social determinants of health relationship works. *BMC Public Health*, *19*(1), 1571. https://doi.org/10.1186/s12889-019-7760-7

Hallsten, L., Josephson, M., & Torgén, M. (2005). *Performance-based self-esteem a driving force in burnout processes and its assessment*. National Institute for Working Life. http://hdl.handle.net/2077/4355

Hamilton, V. P. (2006). *The book of Genesis: Chapters 1-17*. Eerdmans.

Haybron, D. M. (2008). *The pursuit of unhappiness: The elusive psychology of well-being.* Oxford University Press.

Hayes, N., & Joseph, S. (2003). Big 5 correlates of three measures of subjective well-being. *Personality and Individual Differences*, *34*(4), 723–727. https://doi.org/10.1016/S0191-8869(02)00057-0

Hebrew Baby Names. (n.d.). Retrieved February 25, 2022, from https://www.babynamesdirect.com/baby-names/hebrew/

Hefferon, K., & Boniwell, I. (2011). *Positive psychology: Theory, research and applications.* Open University Press/McGraw-Hill.

Hileman, L. (2008). The unique needs of Protestant Clergy families: Implications for marriage and family counseling. *Journal of Spirituality in Mental Health*, *10*(2), 119–144. https://doi.org/10.1080/19349630802081152

Hill, P. C., & Pargament, K. I. (2008). Advances in the conceptualization and measurement of religion and spirituality: Implications for physical and mental health research. *Psychology of Religion and Spirituality*, *S*(1), 3–17. https://doi.org/10.1037/1941-1022.S.1.3

Hochschild, A. R. (1983). *The managed heart: Commercialization of human feeling.* University of California Press.

Hockey, K. (2016). *Seeing emotionally: An investigation of the role of emotion in the rhetorical discourse of 1 Peter* (Publication No. 10180162) [Doctoral dissertation, University of Durham - United Kingdom]. ProQuest Dissertations & Theses Global.

Hoddy, E. T. (2019). Critical realism in empirical research: Employing techniques from grounded theory methodology. *International Journal of Social Research Methodology*, *22*(1), 111–124. https://doi.org/10.1080/13645579.2018.1503400

Hoge, D. R. (2005). *Pastors in transition: Why clergy leave local church ministry*. William B. Eerdmans Pub. Co.

Holaday, M., Lackey, T., Boucher, M., & Glidewell, R. (2001). Secondary stress, burnout, and the clergy. *American Journal of Pastoral Counseling*, *4*(1), 53–72. https://doi.org/10.1300/J062v04n01_05

How to Increase Survey Response Rates—Qualtrics. (n.d.). Qualtrics AU. Retrieved February 25, 2022, from https://www.qualtrics.com/au/experience-management/research/tools-increase-response-rate/

Hsieh, H.-F., & Shannon, S. E. (2005). Three approaches to qualitative content analysis. *Qualitative Health Research*, *15*(9), 1277–1288. https://doi.org/10.1177/1049732305276687

Hughes, P. E. (1989). *The true image: The origin and destiny of man in Christ*. Eerdmans.

Hulin, C. L., & Judge, T. A. (2003). Job attitudes. In W. C. Borman & I. B. Weiner (Eds.), *Industrial and organizational psychology* (pp. 255–276). Wiley.

Innstrand, S. T., Langballe, E. M., & Falkum, E. (2011). The longitudinal effects of individual vulnerability, organisational factors, and work-home interaction on burnout among male church ministers in Norway. *Mental Health, Religion & Culture; Abingdon*, *14*(3), 241–257. https://doi.org/10.1080/13674670903470621

Irvine, A. (2006). *Clergy well-being seeking wholeness with integrity*. Knox College, University of Toronto.

Jackson, J. C., Watts, J., Henry, T. R., List, J.-M., Forkel, R., Mucha, P. J., Greenhill, S. J., Gray, R. D., & Lindquist, K. A. (2019). Emotion semantics show both cultural variation and universal structure. *Science*, *366*(6472), 1517–1522. https://doi.org/10.1126/science.aaw8160

Joel B. Green. (1997). *The Gospel of Luke*. Eerdmans.

John, O., & Gross, J. (2004). Healthy and unhealthy emotion regulation: Personality processes, individual differences, and life span development. *Journal of Personality*, *72*(6), 1301–1333. https://doi.org/10.1111/j.1467-6494.2004.00298.x.

Johnson, H.-A. M., & Spector, P. E. (2007). Service with a smile: Do emotional intelligence, gender, and autonomy moderate the emotional labor process? *Journal of Occupational Health Psychology*, *12*(4), 319–333. https://doi.org/10.1037/1076-8998.12.4.319

Johnson, T. D. (2010). *The preacher as artist: Metaphor, identity, and the vicarious humanity of Christ* [Doctoral dissertation, University of St. Andrews]. St Andrews Digital Research Repository. http://hdl.handle.net/10023/944

Jones, L. C. (2010). *You must change your life: A narrative and theological inquiry into the experiences of transformative learning in clinical pastoral education students* (Publication No. 3425912) [Doctoral dissertation, North Carolina State University]. ProQuest Dissertations & Theses Global.

Judge, T. A., & Hulin, C. L. (1993). Job satisfaction as a reflection of disposition: A multiple source causal analysis. *Organizational Behavior and Human Decision Processes*, *56*(3), 388–421. https://doi.org/10.1006/obhd.1993.1061

Judge, T. A., & Klinger, R. (2008). Job satisfaction: Subjective well-being at work. In M. Eid & R. J. Larsen (Eds.), *The science of subjective well-being* (pp. 393–413). Guilford Press.

Kafetsios, K., & Loumakou, M. (2007). A comparative evaluation of the effects of Trait Emotional Intelligence and emotion regulation on affect at work and job satisfaction. *International Journal of Work Organisation and Emotion*, *2*(1), 71–87. https://doi.org/10.1504/IJWOE.2007.013616

Kammeyer-Mueller, J. D., Rubenstein, A. L., Long, D. M., Odio, M. A., Buckman, B. R., Zhang, Y., & Halvorsen-Ganepola, M. D. K. (2013). A meta-analytic structural model of dispositonal affectivity and emotional labor. *Personnel Psychology*, *66*(1), 47–90. https://doi.org/10.1111/peps.12009

Kappas, A. (2011). Emotion and regulation are one! *Emotion Review*, *3*(1), 17–25. https://doi.org/10.1177/1754073910380971

Kay, W. K. (2000). Role conflict and British Pentecostal Ministers. *Journal of Psychology and Theology*, *28*(2), 119–124. https://doi.org/10.1177/009164710002800204

Kazen, T. (2019). Viewing oneself through others eyes: Shame between biology and culture in Biblical texts. *Svensk Exegetisk Årsbok*, *84*, 51–80.

Keltner, D., Oatley, K., & Jenkins, J. M. (2019). *Understanding emotions.* (4th ed.). Wiley.

Kernis, M. H., Paradise, A. W., Whitaker, D. J., Wheatman, S. R., & Goldman, B. N. (2000). Master of one's psychological domain? Not likely if one's self-esteem is unstable. *Personality and Social Psychology Bulletin*, *26*(10), 1297–1305. https://doi.org/10.1177/0146167200262010

Kettler, C. D. (2005). *The God who believes: Faith, doubt and the vicarious humanity of Christ.* Cascade Books.

Kettler, C. D. (2010). *The God who rejoices: Joy, despair, and the vicarious humanity of Christ.* Cascade Books.

Keyes, C. L. M. (2000). Subjective change and its consequences for emotional well-being. *Motivation and Emotion*, *24*(2), 67–84. https://doi.org/10.1023/A:1005659114155

Keyes, C. L. M., Shmotkin, D., & Ryff, C. D. (2002). Optimizing well-being: The empirical encounter of two traditions. *Journal of Personality*, *82*(6), 1007–1022. https://doi.org/10.1037/0022-3514.82.6.1007

Kilner, J. F. (2015). *Dignity and destiny: Humanity in the image of God.* Eerdmans.

King, M. B., & Koenig, H. G. (2009). Conceptualising spirituality for medical research and health service provision. *BMC Health Services Research*, *9*(1), Article 1. https://doi.org/10.1186/1472-6963-9-116

Kinman, G., McFall, O., & Rodriguez, J. (2011). The cost of caring? Emotional labour, wellbeing and the clergy. *Pastoral Psychology*, *60*(5), 671–680. https://doi.org/10.1007/s11089-011-0340-0

Kissell, K. (2018). *Enhancing ministry: Exploring the impact of Bowen family systems coaching on the work-related psychological health of Church of England clergy* (Publication No. 27680037) [Doctoral dissertation, University of Roehampton - United Kingdom]. ProQuest Dissertations & Theses Global.

Knox, S., Virginia, S. G., & Lombardo, J. P. (2002). Depression and anxiety in Roman Catholic secular clergy. *Pastoral Psychology*, *50*(5), 345–358. https://doi.org/10.1023/A:1014461603872

Koenig, H. G., & Larson, D. B. (2001). Religion and mental health: Evidence for an association. *International Review of Psychiatry*, *13*(2), 67–78. https://doi.org/10.1080/09540260124661

Kompelien, K. S. (2018). *The role of emotional intelligence on the team effectiveness of church leadership boards* (Publication No. 10838195) [Doctoral dissertation, Trevecca Nazarene University - Tennessee]. ProQuest Dissertations & Theses Global.

Krause, N., Ellison, C. G., & Wulff, K. M. (1998). Church-based emotional support, negative interaction, and psychological well-being: Findings from a national sample of Presbyterians. *Journal for the Scientific Study of Religion*, *37*(4), 725–741. https://doi.org/10.2307/1388153

Laguna, M., Mielniczuk, E., & Razmus, W. (2019). Test of the bifactor model of job-related affective well-being. *Europe's Journal of Psychology*, *15*(2), 342–357. https://doi.org/10.5964/ejop.v15i2.1632

Lam, S., & Dickerson, S. S. (2013). Social relationships, social threat, and health. In M. L. Newman & N. A. Roberts (Eds.), *Health and social relationships: The good, the bad, and the complicated* (pp. 19–38). https://doi.org/10.1037/14036-002

Lawson, T. (1997). *Economics and reality*. Routledge.

Lazarus, R. S. (1991). Cognition and Motivation in Emotion. *American Psychologist*, *46*(4), 352–367. https://doi.org/10.1037/0003-066X.46.4.352

Lazarus, R. S. (1994). The stable and the unstable in emotion. In P. Ekman & R. J. Davidson (Eds.), *The nature of emotion: Fundamental questions* (pp. 79–85). Oxford University Press.

Lazarus, R. S., & Folkman, S. (1984). *Stress, appraisal, and coping* (1st ed.). Springer.

Lee, C., & Iverson-Gilbert, J. (2003). Demand, support, and perception in family-related stress among Protestant clergy. *Family Relations*, *52*(3), 249–257.

Lent, R. W., Singley, D., Sheu, H.-B., Gainor, K. A., Brenner, B. R., Treistman, D., & Ades, L. (2005). Social cognitive predictors of domain and life satisfaction: Exploring the theoretical precursors of subjective well-being. *Journal of Counseling Psychology*, *52*(3), 429–442. https://doi.org/10.1037/0022-0167.52.3.429

Li, J., Yao, M., & Liu, H. (2020). From social support to adolescents' subjective well-being: The mediating role of emotion regulation and prosocial behavior and gender difference. *Child Indicators Research*, *14*(1), 77–93. https://doi.org/10.1007/s12187-020-09755-3

Lightsey, O. R., Burke, M., Ervin, A., Henderson, D., & Yee, C. (2006). Generalized self-efficacy, self-esteem, and negative affect. *Canadian Journal of Behavioural Science / Revue Canadienne Des Sciences Du Comportement*, *38*(1), 72–80. https://doi.org/10.1037/h0087272

Lister, R. (2013). *God is impassible and impassioned: Toward a theology of divine emotion*. Crossway.

Locke, E. A. (1976). The nature and causes of job satisfaction. In M. D. Dunnette (Ed.), *Handbook of industrial and organizational psychology* (pp. 1297–1349). Rand McNally.

Louth, A. (2020). An eastern orthodox view. In C. V. Meister & J. B. Stump (Eds.), *Original sin and the fall: Five views*. InterVarsity Press.

Lun, V. M.-C., & Bond, M. H. (2013). Examining the relation of religion and spirituality to subjective well-being across national cultures. *Psychology of Religion and Spirituality*, *5*(4), 304–315. https://doi.org/10.1037/a0033641

Lyubomirsky, S., King, L., & Diener, E. (2005). The benefits of frequent positive affect: Does happiness lead to success? *Psychological Bulletin*, *131*(6), 803–855. https://doi.org/10.1037/0033-2909.131.6.803

Maddox, R. L. (1994). *Responsible grace: John Wesley's practical theology*. Kingswood Books.

Madrid, H. P., & Patterson, M. G. (2014). Measuring affect at work based on the Valence and Arousal Circumplex model. *The Spanish Journal of Psychology*, *17*, e50, 1–12. https://doi.org/10.1017/sjp.2014.54

Madueme, H. (2020). An Augustinian-reformed view. In C. V. Meister & J. B. Stump (Eds.), *Original sin and the fall: Five views*. InterVarsity Press.

Madueme, H., & Reeves, M. (Eds.). (2014). *Adam, the fall, and original sin: Theological, biblical, and scientific perspectives*. Baker Academic, a division of Baker Publishing Group.

Makikangas, A., Feldt, T., & Kinnunen, U. (2007). Warr's scale of job-related affective well-being: A longitudinal examination of its structure and relationships with work characteristics. *Work and Stress*, *21*(3), 197–219. https://doi.org/10.1080/02678370701662151

Malphurs, A. (2018). *Developing emotionally mature leaders: How emotional intelligence can help transform your ministry*. Baker Books.

Manzano, A. (2016). The craft of interviewing in realist evaluation. *Evaluation*, *22*(3), 342–360. https://doi.org/10.1177/1356389016638615

Marler, P. L. (2013). *So much better: How thousands of pastors help each other thrive*. TCP Books.

Martins, A., Ramalho, N., & Morin, E. (2010). A comprehensive meta-analysis of the relationship between Emotional Intelligence and health. *Personality and Individual Differences*, *49*(6), 554–564. https://doi.org/10.1016/j.paid.2010.05.029

Maslach, C., & Jackson, S. E. (1986). *Maslach burnout inventory manual* (2nd ed.). Consulting Psychologists Press.

Maslach, C., Jackson, S. E., Leiter, M. P., Schaufeli, W. B., & Schwab, R. L. (1996). *Maslach burnout inventory manual* (3rd ed.). Consulting Psychologists Press.

Maslach, C., & Leiter, M. P. (2005). Reversing Burnout: How to rekindle your passion for your work. *Stanford Social Innovation Review*, *3*(4), 42–49.

Maslach, C., & Leiter, M. P. (2016). Understanding the burnout experience: Recent research and its implications for psychiatry. *World Psychiatry*, *15*(2), 103–111. https://doi.org/10.1002/wps.20311

Mathews, K. A. (1996). *Genesis: 1-11:26* (Vol. 1). Broadman & Holman Publishers.

Mavroveli, S., Petrides, K. V., Sangareau, Y., & Furnham, A. (2009). Exploring the relationships between trait emotional intelligence and objective socio-emotional outcomes in childhood. *British Journal of Educational Psychology*, *79*(2), 259–272. https://doi.org/10.1348/000709908X368848

Maxwell, J. A. (2012). *A realist approach for qualitative research.* SAGE Publications.

Mayer, J. D., Salovey, P., & Caruso, D. R. (2002). *The Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT), version 2.0.* Multi-Health Systems.

Mayer, J. D., Salovey, P., & Caruso, D. R. (2008). Emotional Intelligence: New ability or eclectic traits? *American Psychologist*, *63*(6), 503–517. https://doi.org/10.1037/0003-066X.63.6.503

McCall, S., & George, J. (1978). *Identities and interactions: An examination of human associations in everyday life* (Rev. ed). Free Press.

McConville, J. G. (2016). *Being human in God's world: An Old Testament theology of humanity.* Baker Academic.

McCrae, R. R., & Costa, P. T. (1991). Adding Liebe und Arbeit: The Full Five-Factor model and well-being. *Personality and Social Psychology Bulletin*, *17*(2), 227–232. https://doi.org/10.1177/014616729101700217

McCubbin, H. I., Cauble, A. E., & Patterson, J. M. (Eds.). (1982). *Family stress, coping, and social support*. Thomas.

McGhee, P., & Grant, P. (2017). Applying critical realism in spirituality at work research. *Management Research Review*, *40*(8), 845–869. https://doi.org/10.1108/MRR-05-2016-0124

McGrath, A. E. (1995). *Evangelicalism & the future of Christianity*. InterVarsity Press.

McGrath, A. E. (2002). *A scientific theology: Volume 2: Reality*. W.B. Eerdmans Pub. Co.

McKirland, C. (2020). TheoPsych grant. *The Baptist Magazine of New Zealand*. https://baptistmag.org.nz/theopsych-grant/

McMinn, M. R., Lish, R. A., Trice, P. D., Root, A. M., Gilbert, N., & Yap, A. (2005). Care for pastors: Learning from clergy and their spouses. *Pastoral Psychology*, *53*(6), 563–581. https://doi.org/10.1007/s11089-005-4821-y

Meek, K. R., McMinn, M. R., Brower, C. M., & Burnett, T. D. (2003). Maintaining personal resiliency: Lessons learned from Evangelical Protestant clergy. *Journal of Psychology and Theology; La Mirada*, *31*(4), 339–347. https://doi.org/10.1177/009164710303100404

Mennin, D., & Farach, F. (2007). Emotion and evolving treatments for adult psychopathology. *Clinical Psychology: Science and Practice*, *14*(4), 329–352. https://doi.org/10.1111/j.1468-2850.2007.00094.x

Merriam, S. B., & Tisdell, E. J. (2016). *Qualitative research: A guide to design and implementation* (4th ed.). Jossey-Bass.

Messer, N. (2013). *Flourishing: Health, disease, and bioethics in theological perspective*. Eerdmans.

Meyer, B. F. (1995). *Reality and illusion in New Testament scholarship: A primer in critical realist hermeneutics*. Liturgical Press.

Michalos, A. C. (2014). *Encyclopedia of quality of life and well-being research*. Springer New York.

Middleton, J. R. (2005). *The liberating image: The Imago Dei in Genesis 1*. Brazos Press.

Mielniczuk, E., & Łaguna, M. (2018). The factorial structure of job-related affective well-being: Polish adaptation of the Warr's measure. *International Journal of Occupational Medicine and Environmental Health*, *31*(4), 429–443. https://doi.org/10.13075/ijomeh.1896.01178

Mikolajczak, M., Kotsou, I., & Nelis, D. (2013). Improving emotional competence in adults. In C. Mohiyeddini, M. W. Eysenck, & S. Bauer (Eds.), *Handbook of psychology of emotions: Recent theoretical perspectives and novel empirical findings* (pp. 453–464). Nova publishers.

Mikolajczak, M., Nelis, D., Hansenne, M., & Quoidbach, J. (2008). If you can regulate sadness, you can probably regulate shame: Associations between trait emotional intelligence, emotion regulation and coping efficiency across discrete emotions. *Personality and Individual Differences*, *44*(6), 1356–1368. https://doi.org/10.1016/j.paid.2007.12.004

Mikolajczak, M., Petrides, K. V., Coumans, N., & Luminet, O. (2009). The moderating effect of trait emotional intelligence on mood deterioration following laboratory-induced stress. *International Journal of Clinical and Health Psychology*, *9*(3), 455–477.

Miles, A., & Proeschold-Bell, R. J. (2013). Overcoming the challenges of pastoral work? Peer support groups and psychological distress among United Methodist Church clergy. *Sociology of Religion*, *74*(2), 199–226. https://doi.org/10.1093/socrel/srs055

Miles, D., Borman, W., Spector, P., & Fox, S. (2002). Building an integrative model of extra role work behaviors: A comparison of counterproductive work behavior with organizational citizenship behavior. *International Journal of Selection and Assessment*, *10*(1–2), 51–57. https://doi.org/10.1111/1468-2389.00193

Miller, H. (2011). *Sustaining pastoral excellence: A progress report on a Lilly Endowment initiative*. Lilly Endowment.

Miller-Clarkson, J. (2013). *Examining the relationships of emotional intelligence and performance-based self-esteem with burnout among pastors* (Publication No. 3563419) [Doctoral dissertation, Walden University]. ProQuest Dissertations & Theses Global.

Miller-McLemore, B. J. (Ed.). (2012). *The Wiley-Blackwell companion to practical theology*. Wiley-Blackwell.

Mims, S. L. (2019). *Social support and emotion regulation: Keys to resilience for clergy* (Publication No. 13885521) [Doctoral dissertation, Fuller Theological Seminary]. ProQuest Dissertations & Theses Global.

Miner, A. G., Glomb, T. M., & Hulin, C. (2005). Experience sampling mood and its correlates at work. *Journal Of Occupational & Organizational Psychology*, *78*(2), 171–193. https://doi.org/10.1348/096317905X40105

Miner, M. H., Dowson, M., & Sterland, S. (2010). Ministry orientation and ministry outcomes: Evaluation of a new multidimensional model of clergy burnout and job satisfaction. *Journal of Occupational and Organizational Psychology*, *83*(1), 167–188. https://doi.org/10.1348/096317909X414214

Moo, D. J. (2000). *Romans*. Zondervan Publishing House.

Moore, R. (2013). Social Realism and the problem of the problem of knowledge in the sociology of education. *British Journal of Sociology of Education*, *34*(3), 333–353. https://doi.org/10.1080/01425692.2012.714251

Moors, A. (2009). Theories of emotion causation: A review. *Cognition & Emotion*, *23*(4), 625–662. https://doi.org/10.1080/02699930802645739

Moors, A. (2017). Integration of two skeptical emotion theories: Dimensional Appraisal Theory and Russell's Psychological Construction Theory. *Psychological Inquiry*, *28*(1), 1–19. https://doi.org/10.1080/1047840X.2017.1235900

Moors, A., Ellsworth, P. C., Scherer, K. R., & Frijda, N. H. (2013). Appraisal theories of emotion: State of the art and future development. *Emotion Review*, *5*(2), 119–124. https://doi.org/10.1177/1754073912468165

Morse, J. B. (2011). *Pastoral self-care: Maintaining a balance to serve others: A narrative inquiry into the experience of church-based clergy* (Publication No. 3454622) [Doctoral dissertation, Colorado State University]. ProQuest Dissertations & Theses Global.

Mulligan, K., & Scherer, K. R. (2012). Toward a working definition of emotion. *Emotion Review*, *4*(4), 345–357. https://doi.org/10.1177/1754073912445818

Murphy, N. C. (2006). *Bodies and souls, or spirited bodies?* Cambridge University Press.

Næss, P. (2004). Prediction, Regressions and Critical Realism. *Journal of Critical Realism*, *3*(1), 133–164. https://doi.org/10.1558/jcr.v3i1.133

Navarra, K. A. (2016). *Pastoral peer cohorts: Cultivating resilient ministers and preventing burnout* (Publication No. 10149436) [Master's thesis, Saint Mary's College of California]. ProQuest Dissertations & Theses Global.

Ng, W., Kua, W. S. R., & Kang, S.-H. (2019). The Relative importance of personality, financial satisfaction, and autonomy for different Subjective Well-Being facets. *The Journal of Psychology*, *153*(7), 680–700. https://doi.org/10.1080/00223980.2019.1598928

Ochsner, K., & Gross, J. (2005). The cognitive control of emotion. *Trends in Cognitive Sciences*, *9*(5), 242–249. https://doi.org/10.1016/j.tics.2005.03.010

O'Connor, P., Nguyen, J., & Anglim, J. (2017). Effectively coping with task stress: A study of the validity of the Trait Emotional Intelligence Questionnaire–Short Form (TEIQue–SF). *Journal of Personality Assessment*, *99*(3), 304–314. https://doi.org/10.1080/00223891.2016.1226175

Oliver, C. (2012). Critical Realist Grounded Theory: A new approach for social work research. *The British Journal of Social Work*, *42*(2), 371–387. https://doi.org/10.1093/bjsw/bcr064

O'Mahoney, J., & Vincent, S. (2014). Critical realism as an empirical project: A beginner's guide. In P. K. Edwards, J. O'Mahoney, & S. Vincent (Eds.), *Studying organizations using critical realism: A practical guide.* (1st ed., pp. 1–20). Oxford University Press.

Osmer, R. R. (2008). *Practical theology: An introduction*. William B. Eerdmans Pub. Co.

Packer, J. I. (2000). Glory of God, the. In *New dictionary of theology* (Electronic edition). InterVarsity Press.

Pannenberg, W. (1991). *Systematic theology*. Eerdmans.

Pargament, K. I., Murray-Swank, N., Magyar, G., & Ano, G. G. (2005). Spiritual struggle: A phenomenon of interest to psychology and religion. In W. R. Miller & H. D. Delaney (Eds.), *Judeo-Christian perspectives on psychology: Human nature, motivation, and change* (1st ed, pp. 245–268). American Psychological Association.

Pargament, K. I., Tarakeshwar, N., Ellison, C. G., & Wulff, K. M. (2001). Religious coping among the religious: The relationships between religious coping and well-being in a National Sample of Presbyterian clergy, elders, and members. *Journal for the Scientific Study of Religion*, *40*(3), 497–513. https://doi.org/10.1111/0021-8294.00073

Park, C. L. (2010). Making sense of the Meaning Literature: An integrative review of meaning making and its effects on adjustment to stressful life events. *Psychological Bulletin*, *136*(2), 257–301. https://doi.org/10.1037/a0018301.

Patterson, K. (Ed.). (2002). *Crucial conversations: Tools for talking when stakes are high*. McGraw-Hill.

Pawson, R. (1996). Theorizing the interview. *The British Journal of Sociology*, *47*(2), 295–314. https://doi.org/10.2307/591728

Pawson, R., & Tilley, N. (1997). *Realistic evaluation*. Sage.

Peacocke, A. R. (1996). *God and science: A quest for Christian credibility*. SCM Press.

Pegram, N. (2015). *Emotional intelligence and the prevention of ministry burnout* [Doctoral dissertation, Tabor College, Adelaide, Australia]. https://ap01.alma.exlibrisgroup.com/view/delivery/61UNI_TBA/1213009310002371

Pek, J., Wong, O., & Wong, A. C. M. (2018). How to address non-normality: A taxonomy of approaches, reviewed, and illustrated. *Frontiers in Psychology*, *9*, Article 2104. https://doi.org/10.3389/fpsyg.2018.02104

Pena-Sarrionandia, A., Mikolajczak, M., & Gross, J. J. (2015). Integrating emotion regulation and emotional intelligence traditions: A meta-analysis. *Frontiers in Psychology*, *6*(Article 160), 1–27. https://doi.org/0.3389/fpsyg.2015.00160

Peter, S., & Soon-Chean Park, L. (2018). Changing research methodology: Two case studies of critical realism informing social work doctoral research. *Aotearoa New Zealand Social Work Review*, *30*(1), 65–70. https://doi.org/10.11157/anzswj-vol30iss1id426

Peterson, R. (2018). Created and constructed identities in Theological Anthropology. In O. Crisp & F. Sanders (Eds.), *The Christian doctrine of humanity: Explorations in constructive dogmatics* (pp. 124–143). Zondervan.

Peterson, R. S. (2016). *The Imago Dei as human identity: A theological interpretation*. Eisenbrauns.

Peterson, U., Bergström, G., Samuelsson, M., Åsberg, M., & Nygren, Å. (2008). Reflecting peer-support groups in the prevention of stress and burnout: Randomized controlled trial. *Journal of Advanced Nursing*, *63*(5), 506–516. https://doi.org/10.1111/j.1365-2648.2008.04743.x

Petrides, K. V. (2009). Psychometric properties of the Trait Emotional Intelligence Questionnaire (TEIQue). In J. D. A. Parker, D. H. Saklofske, & C. Stough (Eds.), *Advances in the assessment of emotional intelligence* (pp. 85–101). Springer US. https://doi.org/10.1007/978-0-387-88370-0_5

Petrides, K. V., & Furnham, A. (2003). Trait emotional intelligence: Behavioural validation in two studies of emotion recognition and reactivity to mood induction. *European Journal of Personality*, *17*(1), 39–57. https://doi.org/10.1002/per.466

Petrides, K. V., & Mavroveli, S. (2018). Theory and applications of Trait Emotional Intelligence. *Psychology: The Journal of the Hellenic Psychological Society*, *23*(1), 24–36. https://doi.org/10.12681/psy_hps.23016

Petrides, K. V., Mikolajczak, M., Mavroveli, S., Sanchez-Ruiz, M.-J., Furnham, A., & Pérez-González, J.-C. (2016). Developments in Trait Emotional Intelligence research. *Emotion Review*, *8*(4), 335–341. https://doi.org/10.1177/1754073916650493

Polkinghorne, J. C. (1998). *Belief in God in an age of science*. Yale University Press.

Pooler, D. (2011). Pastors and congregations at risk: Insights from role identity theory. *Pastoral Psychology*, *60*(5), 705–712. https://doi.org/10.1007/s11089-011-0356-5

Porpora, D. (2005). Do realists run regressions? In J. López & G. Potter (Eds.), *After postmodernism: An introduction to critical realism*. Bloomsbury Academic.

Porpora, D. V. (2015). *Reconstructing sociology: The critical realist approach*. Cambridge University Press.

Potts, G. L. (2007). *Interpersonal style, perceived social support, and emotional exhaustion among pastors* (Publication No. 3280880) [Doctoral dissertation, Seattle Pacific University]. ProQuest Dissertations & Theses Global.

Pressman, S. D., & Cohen, S. (2005). Does Positive Affect influence health? *Psychological Bulletin*, *131*(6), 925–971. https://doi.org/10.1037/0033-2909.131.6.925

Prinz, J. J. (2006). *Gut reactions: A perceptual theory of emotion*. Oxford University Press.

Proeschold-Bell, R. J., Eisenberg, A., Legrand, S., Adams, C., Smith, B., & Wilk, A. (2015). The glory of God is a human being fully alive: Predictors of positive versus negative mental health among clergy. *Journal for the Scientific Study of Religion*, *54*(4), 702–721. https://doi.org/10.1111/jssr.12234

Proeschold-Bell, R. J., LeGrand, S., James, J., Wallace, A., Adams, C., & Toole, D. (2011). A theoretical model of the holistic health of United Methodist clergy. *Journal of Religion and Health*, *50*(3), 700–720. https://doi.org/10.1007/s10943-009-9250-1

Proeschold-Bell, R. J., Miles, A., Toth, M., Adams, C., Smith, B. W., & Toole, D. (2013). Using effort-reward imbalance theory to understand high rates of depression and anxiety among clergy. *The Journal of Primary Prevention*, *34*(6), 439–453. https://doi.org/10.1007/s10935-013-0321-4

Rahim, M. A. (2001). *Managing conflict in organizations* (3rd ed.). Quorum Books.

Raman, P., Sambasivan, M., & Kumar, N. (2016). Counterproductive work behavior among frontline government employees: Role of personality, emotional intelligence, affectivity, emotional labor, and emotional exhaustion. *Revista de Psicología Del Trabajo y de Las Organizaciones*, *32*(1), 25–37. https://doi.org/10.1016/j.rpto.2015.11.002

Ramsay, J. E., Tong, E. M. W., Chowdhury, A., & Ho, M. R. (2019). Teleological explanation and positive emotion serially mediate the effect of religion on well-being. *Journal of Personality*, *87*(3), 676–689. https://doi.org/10.1111/jopy.12425

Randall, K., & Francis, L. (2002). Are Evangelical Anglican clergy as happy as they could be? A quantitive perspective in Empirical Theology. *British Journal of Theological Education*, *13*(1), 57–73. https://doi.org/10.1558/jate.v13i1.57

Randall, K. J. (2013a). Clergy burnout: Two different measures. *Pastoral Psychology*, *62*(3), 333–341. https://doi.org/10.1007/s11089-012-0506-4

Randall, K. J. (2013b). Examining thoughts about leaving the ministry among Anglican clergy in England and Wales. *Practical Theology*, *6*(2), 178–189. https://doi.org/10.1179/1756073X13Z.0000000005

Read, G. (2009). *Ministry burnout*. Grove Books.

Remington, N. A., Fabrigar, L. R., & Visser, P. S. (2000). Reexamining the Circumplex Model of Affect. *Journal of Personality and Social Psychology*, *79*(2), 286–300. https://doi.org/10.1037//0022-3514.79.2.286

Robbins, M., & Hancock, N. (2015). Subjective well-being and psychological type among Australian clergy. *Mental Health, Religion & Culture*, *18*(1), 47–56. https://doi.org/10.1080/13674676.2014.1003171

Roberts, J. M. (2002). Abstracting emancipation. In A. Brown, S. Fleetwood, & M. Roberts (Eds.), *Critical realism and Marxism* (pp. 234–256). Routledge.

Role conflict. (2013). In K. Bell (Ed.), *Open Education Sociology Dictionary*. https://sociologydictionary.org/role-conflict/

Ron, A. (2002). Regression analysis and the Philosophy of Social Science: A Critical Realist view. *Journal of Critical Realism*, *1*(1), 119–142. https://doi.org/10.1558/jocr.v1i1.119

Root, A. (2016). Regulating the empirical in Practical Theology. *Journal of Youth and Theology*, *15*(1), 44–64. https://doi.org/10.1163/24055093-01501007

Rosenberg, M. (2015). *Society and the adolescent self-image.* (Rev. ed.). Princeton University Press.

Rottenberg, J., & Gross, J. J. (2003). When emotion goes wrong: Realizing the promise of affective science. *Clinical Psychology: Science and Practice*, *10*(2), 227–232. https://doi.org/10.1093/clipsy.bpg012

Russell, E., & Daniels, K. (2018). Measuring affective well-being at work using short-form scales: Implications for affective structures and participant instructions. *Human Relations*, *71*(11), 1478–1507. https://doi.org/10.1177/0018726717751034

Russell, J. A. (1980). A circumplex model of affect. *Journal of Personality and Social Psychology*, *39*(6), 1161–1178. https://doi.org/10.1037/h0077714

Russell, J. A. (2003). Core Affect and the psychological construction of emotion. *Psychological Review*, *110*(1), 145–172. https://doi.org/10.1037/0033-295x.110.1.145

Russell, J. A., & Barrett, L. F. (1999). Core Affect, Prototypical Emotional Episodes, and other things called emotion: Dissecting the elephant. *Journal of Personality and Social Psychology*, *76*(5), 805–819. https://doi.org/10.1037//0022-3514.76.5.805

Sánchez-Álvarez, N., Extremera, N., & Fernández-Berrocal, P. (2016). The relation between emotional intelligence and subjective well-being: A meta-analytic investigation. *The Journal of Positive Psychology*, *11*(3), 276–285. https://doi.org/10.1080/17439760.2015.1058968

Sandbach, F. H. (1989). *The stoics* (2nd ed.). The Bristol Press.

Sands, P. (2010). The Imago Dei as vocation. *Evangelical Quarterly*, *82*(1), 28–41.

Sayer, R. A. (2010). *Method in social science: A realist approach.* (Revised 2nd edition.). Routledge.

Scazzero, P. (2014). *Emotionally healthy spirituality*. Zondervan.

Schäfer, J., Naumann, E., Holmes, E., Tuschen-Caffier, B., & Samson, A. (2017). Emotion regulation strategies in depressive and anxiety symptoms in youth: A meta-analytic review. *Journal of Youth & Adolescence*, *46*(2), 261–276. https://doi.org/10.1007/s10964-016-0585-0

Scherer, K. R. (2004). Feelings Integrate the Central Representation of Appraisal-driven Response Organization in Emotion. In A. S. R. Manstead, N. Frijda, & A. Fischer (Eds.), *Feelings and Emotions* (1st ed., pp. 136–157). Cambridge University Press. https://doi.org/10.1017/CBO9780511806582.009

Scherer, K. R. (2005). What are emotions? And how can they be measured? *Social Science Information*, *44*(4), 695–729. https://doi.org/10.1177/0539018405058216

Scherer, K. R. (2019). Studying appraisal-driven emotion processes: Taking stock and moving to the future. *Cognition & Emotion*, *33*(1), 31–40. https://doi.org/10.1080/02699931.2018.1510380

Schermerhorn, J. R. (2010). *Organizational behavior.* (11th ed.). Wiley.

Schimmack, U., & Diener, E. (2003). Predictive validity of explicit and implicit self-esteem for subjective well-being. *Journal of Research in Personality*, *37*(2), 100–106. https://doi.org/10.1016/S0092-6566(02)00532-9

Schmidt, S. E. (2013). *Work experiences of New Zealand clergy and their wives: A study of the vocational experiences of male clergy and the impact this vocation has on their spouses* [Master's thesis, Massey University]. https://mro.massey.ac.nz/bitstream/handle/10179/5283/02_whole.pdf

Schutte, N. S., Malouff, J. M., & Bhullar, N. (2009). The assessing emotions scale. In Stough C, Saklofske D, & Parker J (Eds.), *The assessment of emotional intelligence* (pp. 119–134). Springer. https://doi.org/10.1007/978-0-387-88370-0_7

Schutte, N. S., Malouff, J. M., Hall, L. E., Haggerty, D. J., Cooper, J. T., Golden, C. J., & Dornheim, L. (1998). Development and validation of a measure of emotional intelligence. *Personality and Individual Differences*, *25*(2), 167–177. https://doi.org/10.1016/S0191-8869(98)00001-4

Schutte, N. S., Malouff, J. M., Simunek, M., McKenley, J., & Hollander, S. (2002). Characteristic emotional intelligence and emotional well-being. *Cognition & Emotion*, *16*(6), 769–785. https://doi.org/10.1080/02699930143000482

Schutte, N. S., Malouff, J. M., Thorsteinsson, E. B., Bhullar, N., & Rooke, S. E. (2007). A meta-analytic investigation of the relationship between emotional intelligence and health. *Personality and Individual Differences*, *42*(6), 921–933. Scopus®. https://doi.org/10.1016/j.paid.2006.09.003

Scrutton, A. (2005). Emotion in Augustine of Hippo and Thomas Aquinas: A way forward for the Im/passibility Debate? *International Journal of Systematic Theology*, *7*(2), 169–177. https://doi.org/10.1111/j.1468-2400.2005.00159.x

Sharma, P., & Srivastava, U. R. (2020). Emotion regulation and job satisfaction as predictors of subjective well-being in doctors. *Management and Labour Studies*, *45*(1), 7–14. https://doi.org/10.1177/0258042X19894084

Shipway, B. (2010). *A Critical Realist perspective of education*. Taylor & Francis Group.

Siebert, D. C., & Siebert, C. F. M. (2007). Help seeking among helping professionals: A Role Identity perspective. *Journal of Orthopsychiatry*, *77*(1), 49–55. https://doi.org/10.1037/0002-9432.77.1.49

Siegling, A. B., Vesely, A. K., Petrides, K. V., & Saklofske, D. H. (2015). Incremental validity of the Trait Emotional Intelligence Questionnaire–Short Form (TEIQue–SF). *Journal of Personality Assessment*, *97*(5), 525–535. https://doi.org/10.1080/00223891.2015.1013219

Siegrist, J. (1996). Adverse health effects of high-effort/low-reward conditions. *Journal of Occupational Health Psychology*, *1*(1), 27–41. https://doi.org/10.1037/1076-8998.1.1.27

Sixbey, B. K. (2014). *Clergy peer groups: Do they make a difference for clergy health?* (Publication No. 3684665) [Doctoral dissertation, Asbury Theological Seminary]. ProQuest Dissertations & Theses Global.

Smail, T. A. (2003). In the Image of the Triune God. *International Journal of Systematic Theology*, *5*(1), 22–32. https://doi.org/10.1111/1463-1652.00092

Smail, T. A. (2005). *Like Father, like Son: The Trinity imaged in our humanity*. Paternoster.

Smith, A. W., & Baum, A. (2003). The influence of psychological factors on restorative function in health and illness. In J. M. Suls & K. A. Wallston (Eds.), *Social psychological foundations of health and illness.* (pp. 431–457). Blackwell Publishing.

Smith, C., & Elger, T. (2012). *Critical Realism and interviewing subjects.* (School of Management Working Papers; No. WP-1208). The School of Management, Royal Holloway University of London.

Smith, J. W. (2015). *Thriving in ministry: Investigating the impact of participation in wholistic clergy wellness incubator groups on clergy self-evaluation of wellness* (Publication No. 3701207) [Doctoral dissertation, Drew University]. ProQuest Dissertations & Theses Global.

Smith, T. (2007). *Job satisfaction in the United States*. NORC/The University of Chicago. http://citeseerx.ist.psu.edu/viewdoc/summary?doi=10.1.1.173.2106

Smith, T. B., McCullough, M. E., & Poll, J. (2003). Religiousness and depression: Evidence for a main effect and the moderating influence of stressful life events. *Psychological Bulletin*, *129*(4), 614–636. https://doi.org/10.1037/0033-2909.129.4.614

Sonnentag, S., Kuttler, I., & Fritz, C. (2010). Job stressors, emotional exhaustion, and need for recovery: A multi-source study on the benefits of psychological detachment. *Journal of Vocational Behavior*, *76*(3), 355–365. https://doi.org/10.1016/j.jvb.2009.06.005

Spector, P. E. (1998). A control theory of the job stress process. In C. L. Cooper (Ed.), *Theories of organizational stress* (pp. 153–169). Oxford University Press.

Spencer, F. S. (2014). Why did the “Leper” get under Jesus’ skin? Emotion theory and angry reaction in Mark 1:40-45. *Horizons in Biblical Theology*, *36*(2), 107–128. https://doi.org/10.1163/18712207-12341278

Spencer, F. S. (2017). Getting a feel for the “mixed” and “vexed” study of emotions in Biblical literature. In F. S. Spencer (Ed.), *Mixed Feelings and Vexed Passions: Exploring Emotions in Biblical Literature*. SBL Press.

Spencer, F. S. (2021). *Passions of the Christ: The emotional life of Jesus in the Gospels*. Baker Academic, a division of Baker Publishing Group.

Staw, B. M., Sutton, R. I., & Pelled, L. H. (1994). Employee positive emotion and favorable outcomes at the workplace. *Organization Science*, *5*(1), 51–71. https://doi.org/10.1287/orsc.5.1.51

Steel, P., Schmidt, J., & Shultz, J. (2008). Refining the relationship between personality and Subjective Well-Being. *Psychological Bulletin*, *134*(1), 138–161. https://doi.org/10.1037/0033-2909.134.1.138

Stewart-Kroeker, S. (2019). A wordless cry of jubilation: Joy and the ordering of the emotions. *Augustinian Studies*, *50*(1), 65–86. https://doi.org/10.5840/augstudies2018102349

Stewart-Sicking, J. A. (2012). Subjective Well-Being among Episcopal Priests: Predictors and comparisons to non-clinical norms. *Journal of Prevention & Intervention in the Community*, *40*(3), 180–193. https://doi.org/10.1080/10852352.2012.680408

Stone, A., & Mackie, C. (Eds.). (2013). *Subjective well-being: Measuring happiness, suffering, and other dimensions of experience*. National Academies Press. https://doi.org/10.17226/18548

Stride, C., Wall, T. D., & Catley, N. (2007). *Measures of job satisfaction, organisational commitment, mental health, and job-related well-being: A bench-marking manual* (2nd ed). John Wiley & Sons.

Strobel, M., Tumasjan, A., & Spörrle, M. (2011). Be yourself, believe in yourself, and be happy: Self-efficacy as a mediator between personality factors and subjective well-being: Personality, well-being, and self-efficacy. *Scandinavian Journal of Psychology*, *52*(1), 43–48. https://doi.org/10.1111/j.1467-9450.2010.00826.x

Stryker, S. (2001). Traditional symbolic interactionism, role theory, structural symbolic interactionism: The road to identity theory. In J. H. Turner (Ed.), *Handbook of sociological theory* (pp. 202–221). Springer.

Stump, J. B., & Meister, C. V. (Eds.). (2020). *Original sin and the fall: Five views*. InterVarsity Press.

Swinton, J. (2001). *Spirituality and mental health care: Rediscovering a “forgotten” dimension*. J. Kingsley Publishers.

Swinton, J., & Mowat, H. (2016). *Practical Theology and Qualitative Research: Vol. Second edition*. SCM Press; eBook Collection (EBSCOhost). https://search.ebscohost.com/login.aspx?direct=true&AuthType=ip,sso&db=nlebk&AN=2437330&site=eds-live&scope=site&custid=s5484110

Szczygiel, D. D., & Mikolajczak, M. (2018). Emotional Intelligence buffers the effects of negative emotions on job burnout in nursing. *Frontiers in Psychology*, *9*. https://doi.org/10.3389/fpsyg.2018.02649

Tanner, K. (2010). *Christ the key*. Cambridge University Press.

Taylor, L. (2017). *Redeeming authenticity: An empirical study on the conversion to Christianity of previously unchurched Australians* [Doctoral dissertation, Flinders University]. Flinders University Theses Collections. https://theses.flinders.edu.au/view/ecabc6f7-2c66-4ff3-916e-891d3758e266/1

Thiselton, A. C. (2015). *Systematic theology*. Eerdmans Publishing Company.

Thomas H. McCall. (2019). *Against God and nature: The doctrine of sin*. Crossway.

Thompson, M. M. (2015). Reflections on joy in the Bible. In J. E. Crisp & M. Volf (Eds.), *Joy and human flourishing: Essays on theology, culture and the good life* (pp. 17–38). Fortress Press.

Thompson, R. A. (2011). Emotion and emotion regulation: Two sides of the developing coin. *Emotion Review*, *3*(1), 53–61. https://doi.org/10.1177/1754073910380969

Thoresen, C. J., Kaplan, S. A., Barsky, A. P., Warren, C. R., & de Chermont, K. (2003). The affective underpinnings of job perceptions and attitudes: A meta-analytic review and integration. *Psychological Bulletin*, *129*(6), 914–945. https://doi.org/10.1037/0033-2909.129.6.914

Tomic, W., Tomic, D. M., & Evers, W. J. G. (2004). A question of burnout among reformed church ministers in The Netherlands. *Mental Health, Religion & Culture*, *7*(3), 225–247. https://doi.org/10.1080/13674670310001602472

Torrance, T. F. (1969). *Theological science*. Library catalogue.

Torrance, T. F. (1971). *God and rationality*. Oxford University Press.

Torrance, T. F. (1985). *Reality and scientific theology*. Wipf and Stock Pub.

Torrance, T. F. (1990). *Karl Barth, biblical and evangelical theologian*. Library catalogue.

Torrance, T. F. (1992). *The mediation of Christ* (Rev. ed). Helmers & Howard.

Travis, M. (2008). Supporting clergy in postmodern ministry. *Practical Theology*, *1*(1), 95–130. https://doi.org/10.1558/prth.v1i1.95

Tucker, J. (2018). Baptist Distinctives: Rediscoveirng our Baptist Identity. *Baptist Magazine*, *134*(3), 4–6.

Udo, K. (2005). “Emergence” vs. “Forcing” of empirical data? A crucial problem of “Grounded Theory” reconsidered. *Forum: Qualitative Social Research*, *6*(2), 1–17. Art. 27. https://doi.org/10.17169/fqs-6.2.467

Vaccarino, F., & Gerritsen, T. (2013). Exploring Clergy self-care: A New Zealand study. *International Journal of Religion & Spirituality in Society*, *3*(2), 69–80. Academic Search Index. https://doi.org/10.18848/2154-8633/CGP/v03i02/59264

Van Cappellen, P., Toth-Gauthier, M., Saroglou, V., & Fredrickson, B. L. (2016). Religion and well-being: The mediating role of positive emotions. *Journal of Happiness Studies*, *17*(2), 485–505. https://doi.org/10.1007/s10902-014-9605-5

Van Horn, J. E., Taris, T. W., Schaufeli, W. B., & Schreurs, P. J. G. (2004). The structure of occupational well-being: A study among Dutch teachers. *Journal of Occupational & Organizational Psychology*, *77*(3), 365–375. https://doi.org/10.1348/0963179041752718

Van Katwyk, P., Fox, S., Spector, P., & Kelloway, K. (2000). Using the Job-Related Affective Well-Being Scale (JAWS) to investigate affective responses to work stressors. *Journal of Occupational Health Psychology*, *5*(2), 219–230. https://doi.org/10.1037//1076-8998.5.2.219

Velton, E. (1968). Laboratory task for induction of mood states. *Behavior Research and Therapy*, *6*, 475–482. https://doi.org/10.1016/0005-7967(68)90028-4

Vernon, P. A., Petrides, K. V., Bratko, D., & Schermer, J. A. (2008). A behavioral genetic study of Trait Emotional Intelligence. *Emotion*, *8*(5), 635–642. https://doi.org/10.1037/a0013439

Vernon, P. A., Villani, V. C., Schermer, J. A., & Petrides, K. (2008). Phenotypic and genetic associations between the Big Five and Trait Emotional Intelligence. *Twin Research and Human Genetics*, *11*(5), 524–530. https://doi.org/10.3316/informit.355566711543261

Vicente-Galindo, M. P., López-Herrera, H., Pedrosa, I., Suárez-Álvarez, J., Galindo-Villardón, M. P., & García-Cueto, E. (2017). Estimating the effect of emotional intelligence in wellbeing among priests. *International Journal of Clinical and Health Psychology*, *17*(1), 46–55. https://doi.org/10.1016/j.ijchp.2016.10.001

Village, A., Payne, V. J., & Francis, L. J. (2018). Testing the Balanced Affect Model of clergy work-related psychological health: Replication among Anglican Clergy in Wales. *Rural Theology*, *16*(2), 93–100. https://doi.org/10.1080/14704994.2018.1519918

Villani, D., Sorgente, A., Iannello, P., & Antonietti, A. (2019). The role of Spirituality and Religiosity in Subjective Well-Being of individuals with different religious status. *Frontiers in Psychology*, *10*, 1–11. Article 1525. https://doi.org/10.3389/fpsyg.2019.01525

Vishkin, A., Bigman, Y. E., Porat, R., Solak, N., Halperin, E., & Tamir, M. (2016). God rest our hearts: Religiosity and cognitive reappraisal. *Emotion*, *16*(2), 252–262. https://doi.org/10.1037/emo0000108

Vittersø, J. (2014). Positive Affect. In A. C. Michalos (Ed.), *Encyclopedia of Quality of Life and Well-Being Research* (pp. 4909–4918). Springer Netherlands. https://doi.org/10.1007/978-94-007-0753-5_2211

Voorwinde, S. (2011). *Jesus' emotions in the Gospels*. T&T Clark.

Walker, T. (2017). Approaches to Critical Realism: Bhaskar and Lonergan. *Journal of Critical Realism*, *16*(2), 111–127. https://doi.org/10.1080/14767430.2017.1288062

Walls, D. R. (2006). *The emotional health of senior pastors in the Christian and Missionary Alliance of Canada and its connection to the spiritual health of their churches* (Publication No. 3236672) [Doctoral dissertation, Asbury Theological Seminary]. ProQuest Dissertations & Theses Global.

Walton, J. H. (2001). *Genesis: From biblical text ... to contemporary life*. Zondervan.

Wang, Z., Li, C., & Li, X. (2017). Resilience, leadership and work engagement: The mediating role of positive affect. *Social Indicators Research*, *132*(2), 699–708. https://doi.org/10.1007/s11205-016-1306-5

Ward, P. (2017). *Introducing practical theology: Mission, ministry, and the life of the church*. Baker Academic.

Ware, J. E., & Sherbourne, C. D. (1992). The MOS 36-item Short-Form Health Survey (SF-36): I. Conceptual framework and item selection. *Medical Care*, *30*(6), 473–483. JSTOR.

Warr, P. (1990). The measurement of well-being and other aspects of mental health. *Journal of Occupational Psychology*, *63*(3), 193–210. https://doi.org/10.1111/j.2044-8325.1990.tb00521.x

Warr, P. (2016). *IWP multi-affect indicator*. Sheffield: Institute of Work Psychology. https://www.sheffield.ac.uk/polopoly_fs/1.653515!/file/IWP_Multi-affect_Affect_Indicator_10.2016.pdf

Waterman, A. S., Schwartz, S. J., Zamboanga, B. L., Ravert, R. D., Williams, M. K., Bede Agocha, V., Yeong Kim, S., & Brent Donnellan, M. (2010). The Questionnaire for Eudaimonic Well-Being: Psychometric properties, demographic comparisons, and evidence of validity. *The Journal of Positive Psychology*, *5*(1), 41–61. https://doi.org/10.1080/17439760903435208

Watson, D., & Clark, L. A. (1995). Depression and the melancholic temperament. *European Journal of Personality*, *9*(5), 351–366. https://doi.org/10.1002/per.2410090505

Watson, D., Clark, L. A., & Tellegen, A. (1988). Development and validation of brief measures of positive and negative affect: The PANAS Scales. *Journal of Personality*, *54*(6), 1063–1070. https://doi.org/10.1037/0022-3514.54.6.1063

Watson, F. (1997). *Text and truth: Redefining biblical theology*. W.B. Eerdmans Pub.

Weaver, A. J., Koenig, H. G., & Larson, D. B. (1997). Marriage and family therapists and the Clergy: A need for clinical collaboration, training, and research. *Journal of Marital and Family Therapy*, *23*(1), 13–25. https://doi.org/10.1111/j.1752-0606.1997.tb00228.x

Weaver, A. J., Larson, D. B., Flannelly, K. J., Stapleton, C. L., & Koenig, H. G. (2002). Mental health issues among clergy and other religious professionals: A review of research. *Journal of Pastoral Care & Counseling*, *56*(4), 393–403. https://doi.org/10.1177/154230500205600408

Webb, T. L., Miles, E., & Sheeran, P. (2012). Dealing with feeling: A meta-analysis of the effectiveness of strategies derived from the process model of emotion regulation. *Psychological Bulletin*, *138*(4), 775–808. https://doi.org/10.1037/a0027600

Weinandy, T. G. (2000). *Does God suffer?* University of Notre Dame.

Weinandy, T. G. (2017). *Jesus the Christ*. Ex Frontibus Company.

Wenham, G. J., Hubbard, D. A., Barker, G. W., Metzger, B. M., & Wenham, G. J. (1987). *Genesis 1—15*. Word Books Publshing.

Widen, S. C. (2013). Children's interpretation of facial expressions: The long path from valence-based to specific discrete categories. *Emotion Review*, *5*(1), 72–77. EDSWSS. https://doi.org/10.1177/1754073912451492

Wieclaw, J., Agerbo, E., Mortensen, P. B., & Bonde, J. P. (2006). Risk of affective and stress related disorders among employees in human service professions. *Occupational and Environmental Medicine*, *63*(5), 314–319. JSTOR. https://doi.org/10.1136/oem.2004.019398

Wiedenfeld, S. A., O'Leary, A., Bandura, A., Brown, S., Levine, S., & Raska, K. (1990). Impact of perceived self-efficacy in coping with stressors on components of the immune system. *Journal of Personality & Social Psychology*, *59*(5), 1082–1094. https://doi.org/10.1037/0022-3514.59.5.1082

Wierzbicka, A. (1999). *Emotions across languages and cultures: Diversity and universals.* Cambridge University Press.

William James. (1884). What is an Emotion? *Mind*, *9*(34), 188–205. JSTOR Journals.

Williams, L. E., Bargh, J. A., Nocera, C. C., & Gray, J. R. (2009). The unconscious regulation of emotion: Nonconscious reappraisal goals modulate emotional reactivity. *Emotion*, *9*(6), 847–854.

Williams, S. (2003). Toward a theology of emotion. *The Southern Baptist Journal of Theology*, *7*(4), 58–74.

Withell, A. (2016). *Conceptualising, evaluating and enhancing a design thinking curriculum using a critical realist perspective* [Doctoral dissertation, Auckland University of Technology]. Tuwhera. https://openrepository.aut.ac.nz/handle/10292/9916

Wright, A. (2013). *Christianity and critical realism: Ambiguity, truth, and theological literacy*. Routledge.

Wright, N. T. (1992). *The New Testament and the people of God: Christian origins and the question of God* (1st North American ed). Fortress Press.

Wynn, Jr., Donald, & Williams, C. K. (2012). Principles for conducting Critical Realist case study research in Information Systems. *MIS Quarterly*, *36*(3), 787–810. https://doi.org/10.2307/41703481

Zachariadis, M., Scott, S., & Barrett, M. (2013). Methodological implications of Critical Realism for mixed-methods research. *MIS Quarterly*, *37*(3), 855–879.

Zarzycka, B., & Zietek, P. (2019). Spiritual growth or decline and meaning-making as mediators of anxiety and satisfaction with life during religious struggle. *Journal of Religion and Health*, *58*(4), 1072–1086. https://doi.org/10.1007/s10943-018-0598-y

Zeidner, M., Matthews, G., & Roberts, R. D. (2009). *What we know about emotional intelligence: How it affects learning, work, relationships, and our mental health*. MIT Press.

Zeidner, M., Matthews, G., & Roberts, R. D. (2012). The Emotional Intelligence, health, and well-being nexus: What have we learned and what have we missed? *Applied Psychology: Health and Well-Being*, *4*(1), 1–30. https://doi.org/10.1111/j.1758-0854.2011.01062.x

Zeigler-Hill, V. (2013). *Self-esteem.* Psychology Press.

Zhang, L., Yu, Q., Zhang, Q., Guo, Y., & Chen, J. (2020). The relationship between explicit self-esteem and subjective well-being: The moderating effect of implicit self-esteem. *The Journal of General Psychology*, *147*(1), 1–17. https://doi.org/10.1080/00221309.2019.1609896

Zhao, J.-L., Li, X.-H., & Shields, J. (2019). Managing job burnout: The effects of emotion-regulation ability, Emotional Labor, and positive and negative affect at work. *Journal of Stress Management*, *26*(3), 315–320. https://doi.org/10.1037/str0000101

Zickar, M. J., Balzer, W. K., Aziz, S., & Wryobeck, J. M. (2008). The moderating role of social support between role stressors and job attitudes among Roman Catholic Priests. *Journal of Applied Social Psychology*, *38*(12), 2903–2923. https://doi.org/10.1111/j.1559-1816.2008.00418.x

Zwingli, U., 1484-1531., Hinke, W. J., 1871-1947., & Jackson, S. M., 1851-1912. (1983). *On providence and other essays*. Durham, N.C. : Labyrinth Press.

Glossary

Affect

Affect is a broad construct that encompasses both specific emotions, general moods, feeling states, or emotional traits (Michalos, 2014; A. G. Miner et al., 2005; E. Russell & Daniels, 2018). Affect can be either positive (e.g., joy, elation, contentment, happiness), or negative (e.g., guilt, shame, sadness, anxiety, depression, grief)

Affective well-being

Affective well-being (AWB) reflects "the degree to which individual's self-report the experience of symptoms of positive and negative affect" (Keyes, 2000, p. 71). Thus, AWB is the experience of high levels of PA, and low levels of NA.

Baptist Union of New Zealand

According to Coleman (2015) the Baptist Union of New Zealand is "The voluntary national association of 240 New Zealand churches who follow Jesus Christ and share common Baptist beliefs and practices. Baptist churches are constitutionally autonomous, but they choose to work together in a network of mutual support, overseeing national and international Christian ministries and social initiatives. Historical roots are the English Baptists of the seventeenth century" (p. 10).

Big Five Personality Traits

Refers to the five broad dimensions that psychologists use to describe the human personality. The five personality traits are openness to experience, conscientiousness, extraversion, agreeableness, and neuroticism.

Congregation

According to Coleman (2015), a congregation refers to "A group of people who gather for worship, service, and mission in a local area or other specific context. The congregation comprises members, associate members, and attenders, and in local…Baptist churches, the members play an important role in church governance" (p. 10).

Critical Realism (CR)

An assertion of Critical-Realism (CR) is that there is an objective reality existing independently of our knowledge of it. The objects of social science are both socially defined and socially produced but are just as real as the objects of the natural world. Reality cannot be studied by observations alone because there is an ontological gap between what we experience and understand, what really happens, and–most importantly–the deep dimension where the mechanisms are which produce the events. The goal of CR is to understand these generative mechanisms and their power to cause outcomes.

Elder

According to Coleman (2015), the title of Elder has its origins in the Biblical tradition, and "the word denotes non-pastoral volunteer leaders elected to administer and

oversee congregational life, along with the appointed pastor" (p. 10). In New Zealand Baptist churches the senior pastor is usually a member of the Eldership ex officio and has voting rights.

Emotional Labour

Emotional Labour (EL) is defined as the internal effort made to feel and display expected emotions within an organisational culture, particularly in relation to customer service professions (Hochschild, 1983).

Francis Burnout Inventory (FBI)

A model of burnout according to which negative affect (emotional exhaustion) is offset by positive affect (satisfaction in ministry).

Hypostatic Union

Hypostatic union is the orthodox position of the Christian church regarding the relationship between the divine and human natures of Christ. Jesus Christ has two natures in one person – one fully human and one fully divine.

New Zealand Baptist Pastors

New Zealand Baptist Pastors refers to pastors affiliated with the Baptist Union of New Zealand.

Pastor, minister, clergy, vicar, priest

Various "names used by different denominations for paid church leaders who have undergone careful selection, professional training and placement to provide leadership and spiritual oversight" to a congregation (Coleman, 2015, p. 10). In the Baptist Union of New Zealand, the preferred term is "pastor."

Role Conflict

Role conflict is "a situation in which contradictory, competing, or incompatible expectations are placed on an individual by two or more roles held at the same time" ("Role Conflict," 2013).

Subjective Well-Being (SWB)

This is a specific conceptualisation of well-being used to describe "the level of well-being people experience according to their subjective evaluations of their lives" (Diener & Ryan, 2009, p. 391). It is a reflection of the degree to which people feel and think that their life is going well (Diener & Lucas, 2021). Is consists of one's overall level of life-satisfaction, and the presence and frequency of positive affect (PA) and negative affect (NA)(Chen et al., 2013; Diener et al., 1999; Diener & Ryan, 2009; Keyes et al., 2002; Waterman et al., 2010).

Trait Emotional Intelligence

Trait EI is a conceptualisation of emotional intelligence as a set of distinct personality traits (e.g. empathy, assertiveness), concerned with emotion-related self-perceptions and dispositions, that determine the way people behave in emotional situations (Bar-On, 2006; Petrides & Furnham, 2003; Schutte et al., 2009).

Appendices

Appendix A: Ethics approval

AUT

TE WĀNANGA ĀRONUI O TĀMAKI MAKAU RAU

Auckland University of Technology Ethics Committee (AUTEC)

Auckland University of Technology
D-88, Private Bag 92006, Auckland 1142, NZ
T: +64 9 921 9999 ext. 8316
E: ethics@aut.ac.nz
www.aut.ac.nz/researchethics

28 March 2019

Phil Halstead
Faculty of Culture and Society

Dear Phil

Ethics Application: 1 19/73 **Engaging emotion: designing and evaluating a faith-based peer group course to improve NZ Baptist Pastor's emotional health**

I wish to advise you that the Auckland University of Technology Ethics Committee (AUTEC) has **approved** your ethics application at its meeting of 25 March 2019.

This approval is for three years, expiring 25 March 2022.

Non-Standard Conditions of Approval

1. AUTEC suggests that if participants don't meet the criteria, a mechanism in the survey be implemented to stop participants proceeding after question one;
2. It was suggested that the researcher pilots the survey for confirmation of the time it is anticipated the survey will take to complete. The committee thought 20 minutes would not be long enough;
3. Please note that AUT counselling services were not available for those outside of the Auckland area. Please indicate in the Information Sheet other services that might be available free of charge in other regions.

Non-standard conditions must be completed before commencing your study. Non-standard conditions do not need to be submitted to or reviewed by AUTEC before commencing your study.

Standard Conditions of Approval

1. A progress report is due annually on the anniversary of the approval date, using form EA2, which is available online through http://www.aut.ac.nz/research/researchethics.
2. A final report is due at the expiration of the approval period, or, upon completion of project, using form EA3, which is available online through http://www.aut.ac.nz/research/researchethics.
3. Any amendments to the project must be approved by AUTEC prior to being implemented. Amendments can be requested using the EA2 form: http://www.aut.ac.nz/research/researchethics.
4. Any serious or unexpected adverse events must be reported to AUTEC Secretariat as a matter of priority.
5. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEC Secretariat as a matter of priority.

Please quote the application number and title on all future correspondence related to this project.

AUTEC grants ethical approval only. If you require management approval for access for your research from another institution or organisation then you are responsible for obtaining it. You are reminded that it is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard.

For any enquiries please contact ethics@aut.ac.nz

Yours sincerely,

Kate O'Connor
Executive Manager
Auckland University of Technology Ethics Committee

Cc: gmelville121@gmail.com; peter.mcghee@aut.ac.nz

Appendix B: Sensitive data safety management protocol

AUT

TE WĀNANGA ARONUI O TĀMAKI MAKAU RAU

AUCKLAND UNIVERSITY OF TECHNOLOGY ETHICS COMMITTEE (AUTEC)

Sensitive Data Safety Management Protocol

Project title and brief description:

Engaging Emotion: Using Critical Realism to understand the emotional health (EH) of NZ Baptist Pastors, and to design and evaluate a course to enhance EH.

Pastoral work is stressful and emotionally demanding. To be effective and achieve longevity in the pastoral profession a pastor ought to be emotionally healthy. Emotional health is conceptualised as the degree of emotional well-being and the level of emotional maturity/emotional intelligence, that allows pastors to engage in the relational aspects of ministry more competently and sustain long-term satisfying ministry.

This study explores how Critical Realism can be used to design and evaluate a course to enhance the emotional health of NZ Baptist pastors.

Primary Researcher

Glenn Melville

Supervisor/s

Dr Phil Halstead

Dr Peter McGhee

What data will be produced?

What physical data will you study? (e.g. identifiable medical records, questionnaires etc.)

Questionnaire data, interviews, journal reflections, participant observations.

What digital data will you generate? (e.g. field-notes, photographs, audio or video recorded interviews, etc.). Field-notes, audio and video recorded interviews.

What file formats and software will you use?

MP3/WMA, M4A, M3U, MP4, Qualtrics, NVivo, SPSS, Word, Excel, Zoom Video Conferencing

How will data be structured and stored?

Data will be stored on the researcher's laptop. The laptop is password protected, and locked if left unattended for more than 5 minutes.

Data will be backed up in two locations. First, on a memory stick which will be kept under lock and key at the researcher's home. Second, on OneDrive via the AUT Student Digital Workspace.

How much data you will produce over time – do you have enough storage?

54 hours of audio

The laptop has a 500MB hard drive which is deemed sufficient.

1TB of OneDrive online file space is available to students.

Are you making full use of University provided, fully backed-up storage?

Yes, through OneDrive

How will data generated in the field be saved to safe University storage? When will this occur?

Data will be backed up on One Drive every Friday afternoon.

Do you have a logical file naming convention and directory structure?

Yes

What quality assurance and back-up procedures are planned?

Each week the data will be backed up on a memory stick and on OneDrive

What raw data is being collected and how will it be managed?

How will the raw data be collected?

The survey will be administered online using Qualtrics. Data will be exported from Qualtrics and then imported into SPSS.

Journal reflections will be requested to be submitted via a Word document sent to the researcher via email.

Peer group participant observations will be recorded on note paper by the researcher during peer group meetings and then typed up in a Word document.

Interviews will be recorded on a digital voice recorder, and/or an iphone voice memo app, and/or using Zoom Video Conferencing software's audio/video recording function. Video will only be recorded for the purpose of transcription. Video files will be temporarily saved to the cloud and then deleted once transcription is complete.

Will any raw data be stored on portable devices (e.g. audio files on a mobile phone)?

Only temporarily. Interviews recorded on the digital voice recorder and/or iphone, will be transferred to a laptop as soon as possible after the interview, and then erased from the portable devices.

How will the security of the temporary storage be assured?

The digital voice recorder and/or iphone will remain in the possession of the interviewer until the data file is transferred to a laptop.

Will the raw data be securely stored or transferred to a secure data repository?

The raw data will be stored on the researcher's laptop. The laptop is password protected, and locked if left unattended for more than 5 minutes. The raw data will be backed up as previously described.

Will the raw data be destroyed and if so, when and how?

Audio files will be erased from the digital voice recorder and/or iphone as soon as they are transferred to a laptop.

Participant observations recorded on note paper will be shredded as soon as they are transferred to a Word document.

Post completion of the PhD data will be transferred to a memory stick and stored at Carey Baptist College in the primary supervisor's office. All data on the researcher's laptop, memory stick, and OneDrive will erased immediately after transferal to the data storage memory stick. After 6 years of storage the data will be destroyed via reformatting the memory stick.

What are the ethical requirements for your data?

In what way is the data sensitive?

The survey will collect data regarding participants' subjective emotional wellbeing and emotional intelligence.

Will you anonymise / de-identify your data? How? When? What will happen to the identifiable information?

Participant pseudonyms will be generated and assigned randomly at the analysis stage of the research.

Does your research funder have specific data management and sharing requirements?

Sourcing research funding is still in progress. It is not anticipated that research funders will have sharing requirements. However, any data management and sharing requirements will be confirmed with funders once funding has been secured.

Should some data be destroyed? When and how? By whom?

As previously detailed above.

How will the undertakings about consent, confidentiality, anonymisation and other ethical considerations given to participants be assured?

This researcher is accountable to his supervisors.

What are the plans for data sharing and access?

If your research involves people, have you obtained appropriate consent for data sharing?

Participants in the online survey will give their consent for data sharing by completing the survey.

Participants in the interviews will need to sign a consent form.

Participants in the peer group will need to sign a consent form.

Can your data be released immediately, or should you embargo (delay access to) the data? What data will you keep?

Released immediately.

Will data be openly available to everyone or will there be access restrictions?

No one will be able to access the raw data except for the primary researcher and supervisors.

How long will / should data be available for? Will you use a data repository? Which one?

Post completion of the PhD data will be transferred to a memory stick and stored at Carey Baptist College in the primary supervisor's office. All data on the researcher's laptop, memory stick, and OneDrive will erased immediately after transferal to the data storage memory stick. After 6 years of storage the data will be destroyed via reformatting the memory stick.

What are your main data challenges? Who can help?

Do you need training or support? What is available?

What University policies are relevant to your project? Have you read and understood them?

The researcher has read the ethics guidelines and procedures on the AUT website.

Who is responsible for managing the data? What resources will you need?

The researcher.

Who is responsible for data at different stages in its lifecycle?

During the research and analysis stages – the primary researcher.

Post completion of the PhD data storage – the primary supervisor.

Are sufficient resources (skills, people, storage, technology) available to deliver your plan?

Yes

What will happen to the data if the Primary Researcher leaves mid-project?

If the primary researcher leaves mid-project the project will end. All data will be transferred to a memory stick and stored at Carey Baptist College in the primary supervisor's office. All data on the researcher's laptop, memory stick, and OneDrive will erased immediately after transferal to the data storage memory stick. After 6 years of storage the data will be destroyed via reformatting the memory stick.

Appendix C: National survey e-Newsletter advertising

Research Stage One - National Survey of Baptist Pastors

Carey Centre for Lifelong Learning & Baptist Union - e-Newsletters

Advertising

The Emotional Health of Baptist Pastors National Survey

As pastors I am sure you can identify that pastoral work is often stressful and emotionally demanding. It's therefore not surprising that studies show that emotional exhaustion, depression, burnout, and addiction are high amongst the pastoral profession.

As only a few research studies have been conducted in New Zealand on the health and well-being of pastors, Glenn Melville is conducting a national survey to help understand the state of Baptist Pastors' emotional health (as part of a PhD study). With this knowledge strategies to support Baptist pastors to improve their emotional health can be developed. The benefits of emotional health are significant: ranging from general health and well-being, to stronger marriages, resilience to stress, reduction in burnout, greater satisfaction and longevity in ministry, the ability to manage conflict well, and increased vibrancy and growth in congregations.

If you can participate in this survey, or simply to find out more information, please read the participant information sheet by clicking on this **link.** Within the information sheet you will find another link to the survey itself.

Everyone who participates in the survey is also eligible to enter a prize draw to receive 1 of 10 x $100 Restaurant Gift Cards. Instructions on how to enter are given at the end of the survey.

1

Appendix D: Participant information sheet national survey

AUT

TE WĀNANGA ARONUI O TĀMAKI MAKAU RAU

Participant Information Sheet

National Survey of Baptist Pastors

Date Information Sheet Produced:

1st March 2019

Project Title

Engaging Emotion: Designing and evaluating a faith-based peer group course to improve NZ Baptist Pastor's emotional health.

An Invitation

Hi, my name is Glenn Melville. I am a PhD student at the Auckland University of Technology, with the support of Carey Baptist College. My supervisors are Dr Phil Halstead and Dr Peter McGhee. I am also formerly a Baptist pastor. I would like to inform you of the research I am conducting and ask if you would consider being a participant.

What is the purpose of this research?

The first stage of this research is to conduct a national survey of NZ Baptist pastors to gain an understanding of the current level of emotional health that Baptist pastors experience. For this study emotional health is defined as the degree of emotional well-being and the level of emotional maturity/emotional intelligence that allows pastors to engage in the relational aspects of ministry more competently and sustain long-term satisfying ministry.

This knowledge will help provide a picture of the state of emotional health of Baptist pastors in NZ. It will also inform the design of a peer group course to improve the emotional health of NZ Baptist pastors, and may also influence the training and self-care practices of pastors generally. It is hoped that improvement in pastors' emotional health will not only benefit them personally, but also enable them to provide more effective leadership and spiritual oversight to their congregations and wider communities.

This research will also contribute to my doctoral qualification, and be used in conference presentations, journal articles, and other publications to help inform and improve the emotional health of pastors in other denominations, and people in other human service professions.

How was I identified and why am I being invited to participate in this research?

You have received this invite because you responded to advertising promoting this survey. Additionally, you may have received this invite through an email from one of the Baptist Union Team Leaders, or from myself.

It may be that you have received this invite and you are not a pastor affiliated with the Baptist Union of New Zealand. If this is the case I'm sorry to inform you that this survey is not intended for you. This is because this research is specifically focused on Baptist pastors with the position of either senior pastor/co- pastor/sole pastor, associate/assistant pastor, youth pastor, or children/family pastor/leader in a local Baptist church.

How do I agree to participate in this research?

To begin the online survey all you need to do is click on the link contained in the email you received. Please be aware that by participating in and completing the survey, you are giving your consent to use the data as outlined in this information sheet.

Please note that your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you.

What will happen in this research?

The survey is administered online via Qualtrics. The survey consists of multiple questions designed to measure emotional well-being and emotional intelligence. However, as these are subjective assessments there are no right or wrong answers, please simply answer the questions as honestly as you can.

What are the discomforts and risks?

You may find some of the questions in the survey to be challenging to answer and cause a level of discomfort. They may also raise concerns regarding how you feel about the state of your emotional health.

How will these discomforts and risks be alleviated?

If you find the survey is causing you distress, you can choose not to complete the survey.

If you complete the survey and feel concerned in any way regarding your own emotional health I encourage you to discuss your concerns through the support networks available to you as a Baptist pastor, such as your mentor, spiritual director, or supervisor. You may also wish to seek support from a counsellor or other health professional.

What are the benefits?

International research shows that the benefits of emotional health for pastors are significant: these range from general health and well-being, to stronger marriages, resilience to stress, reduction in burnout, greater satisfaction and longevity in ministry, the ability to manage conflict well, and increased vibrancy and growth in congregations.

With knowledge of the state of Baptist pastors' emotional health, strategies to support Baptist pastors to improve their emotional health can be developed and implemented. In this regard the survey will initially help inform the content of a peer group course focused on learning about and developing emotional health for Baptist pastors.

If you choose to participate in the survey, you will also be eligible to enter a prize draw to receive a $100 Restaurant Gift Card. There are 10 gifts cards in total to be given away!

How will my privacy be protected?

Your participation in the survey is completely anonymous. No names or emails will be collected by this survey. Therefore, no individuals will be named in this survey or in the subsequent discussions of it.

To enter the prize draw you will need to click on a link at the end of the survey. This will take you to a separate web page where you will need to provide some contact details. To ensure anonymity these contact details will not be able to be linked with your survey responses.

A data safety management plan is in place to prevent the accidental disclosure of individual survey information. Following completion of the research, data will be stored securely at Carey Baptist College for 6 years.

What are the costs of participating in this research?

The survey takes on average 10-15min to complete. While there will not be any reimbursement for your time, you will be making a contribution to understanding the emotional health of NZ Baptist pastors, which will help inform how pastors can be supported to improve their emotional health.

What opportunity do I have to consider this invitation?

The survey will be open for participation for just over 6 weeks from the 1st of May 2019 to the 14th June 2019.

Will I receive feedback on the results of this research?

The aggregated results of the survey will be made available through appropriate reporting channels such as the Baptist Magazine of NZ, Baptist conferences, and e-Newsletters. Unfortunately, it is not possible to provide individuals with the outcomes of their own survey responses.

This project will also be written and submitted as a thesis to be assessed for the Doctor of Philosophy from the Auckland University of Technology; therefore, the thesis will be available from the library and online literature data base. Additionally, results of the survey may be shared in conferences, journal articles, and similar publications.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Dr Phil Halstead, Lecturer and Pastoral Counsellor Carey Baptist College, *phil.halstead@carey.ac.nz,* 09 5260346.

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEC, Kate O'Connor, *ethics@aut.ac.nz* , 921 9999 ext 6038.

Whom do I contact for further information about this research?

Please keep this Information Sheet for your future reference. You are also able to contact the research team as follows:

Researcher Contact Details:

Glenn Melville, pastorsemotionalhealth@gmail.com

Project Supervisor Contact Details:

Primary Supervisor: Dr Phil Halstead, Lecturer and Pastoral Counsellor Carey Baptist College, phil.halstead@carey.ac.nz, 09 5260346.

Secondary Supervisor: Dr Peter McGhee, Senior Lecturer - Department of Management in the Faculty of Business – AUT, p.mcghee@aut.ac.nz, 09 921 9999 ext 5865

Dr Myk Habets, Head of Carey Graduate School, mky.habets@carey.ac.nz, 09 526 6599

Approved by the Auckland University of Technology Ethics Committee on 25 March 2019, AUTEC Reference number 19/73.

Appendix E: Warr's job related affective well-being scale

Thinking of the past few weeks, how much of the time has your job made you feel each of the following? There are five possible responses to each statement ranging from 'never' (number 1) to 'all of the time' (number 5).

1 = Never, 2 = Occasionally, 3 = Some of the time, 4 = Most of the time, 5 = All of the time

1. Tense
2. Miserable
3. Depressed
4. Optimistic
5. Calm
6. Relaxed
7. Worried
8. Enthusiastic
9. Uneasy
10. Contented
11. Gloomy
12. Cheerful

Warr, P. (1990). The measurement of well-being and other aspects of mental health. Journal of Occupational Psychology, 63(3), 193–210. https://doi.org/10.1111/j.2044-8325.1990.tb00521.x

Appendix F: Francis Burnout Inventory

Please answer the following questions regarding how you feel about your current ministry role. There are five possible responses to each statement ranging from 'disagree strongly' (number 1) to 'agree strongly' (number 5). Please select the number that best reflects your degree of agreement or disagreement with that statement.

1 = disagree strongly
2 = disagree
3 = not certain
4 = agree
5 = agree strongly

1. I have accomplished many worthwhile things in my current ministry
2. I gain a lot of personal satisfaction from working with people in my current ministry
3. I deal very effectively with the problems of the people in my current ministry
4. I can easily understand how the people here feel about things
5. I feel very positive about my ministry here
6. I feel that my pastoral ministry has a positive influence on people's lives
7. I feel that my teaching ministry has a positive influence on people's faith
8. I feel that my ministry is really appreciated by people
9. I am really glad that I entered ministry
10. The ministry here gives real purpose and meaning to my life
11. I gain a lot of personal satisfaction from fulfilling my functions here
12. I feel drained by fulfilling my ministry roles
13. Fatigue and irritation are part of my daily experience
14. I am invaded by sadness I can't explain
15. I am feeling negative or cynical about the people with whom I work
16. I always have enthusiasm for my work
17. My humour has a cynical and biting tone
18. I find myself spending less and less time with those among whom I minister
19. I have been discouraged by the lack of personal support for me here
20. I find myself frustrated in my attempts to accomplish tasks important to me
21. I am less patient with those among whom I minister than I used to be
22. I am becoming less flexible in my dealings with those among whom I minister

Francis, L., Robbins, M., Kaldor, P., & Castle, K. (2005). Happy but exhausted? Work-related psychological health among clergy. Pastoral Sciences, 24, 101–120.

Appendix G: Trait Emotional Intelligence Questionnaire Short Form (TEIQue-SF)

Please answer each statement below by selecting the number that best reflects your degree of agreement or disagreement with that statement. Do not think too long about the exact meaning of the statements. Work quickly and try to answer as accurately as possible. There are no right or wrong answers. There are seven possible responses to each statement ranging from 'Completely Disagree' (number 1) to 'Completely Agree' (number 7).

1 . . . . . 2 . . . . . 3 . . . . . 4 . . . . . 5 . . . . . 6 7	
Completely Disagree	**Completely Agree**

1. Expressing my emotions with words is not a problem for me.
2. I often find it difficult to see things from another person's viewpoint.
3. On the whole, I'm a highly motivated person.
4. I usually find it difficult to regulate my emotions.
5. I generally don't find life enjoyable.
6. I can deal effectively with people.
7. I tend to change my mind frequently.
8. Many times, I can't figure out what emotion I'm feeling.
9. I feel that I have a number of good qualities.
10. I often find it difficult to stand up for my rights.
11. I'm usually able to influence the way other people feel.
12. On the whole, I have a gloomy perspective on most things.
13. Those close to me often complain that I don't treat them right.
14. I often find it difficult to adjust my life according to the circumstances.
15. On the whole, I'm able to deal with stress.
16. I often find it difficult to show my affection to those close to me.
17. I'm normally able to "get into someone's shoes" and experience their emotions.
18. I normally find it difficult to keep myself motivated.
19. I'm usually able to find ways to control my emotions when I want to.
20. On the whole, I'm pleased with my life.
21. I would describe myself as a good negotiator.
22. I tend to get involved in things I later wish I could get out of.
23. I often pause and think about my feelings.
24. I believe I'm full of personal strengths.
25. I tend to "back down" even if I know I'm right.
26. I don't seem to have any power at all over other people's feelings.
27. I generally believe that things will work out fine in my life.
28. I find it difficult to bond well even with those close to me.
29. Generally, I'm able to adapt to new environments.
30. Others admire me for being relaxed.

Petrides, K. V. (2009). Psychometric properties of the Trait Emotional Intelligence Questionnaire. In C. Stough, D. H. Saklofske, and J. D. Parker, Advances in the assessment of emotional intelligence. New York: Springer. DOI: 10.1007/978-0-387-88370-0_5

Appendix H: Participant information sheet Baptist pastors' interviews

AUT

TE WĀNANGA ARONUI O TĀMAKI MAKAU RAU

Participant Information Sheet

Baptist Pastors Interviews

Date Information Sheet Produced:

24th July 2019

Project Title

Engaging Emotion: Using Critical Realism to understand the emotional health (EH) of NZ Baptist Pastors, and to design and evaluate a course to enhance EH.

An Invitation

Hi, my name is Glenn Melville. I am a PhD student at the Auckland University of Technology, with the support of Carey Baptist College. My supervisors are Dr Phil Halstead and Dr Peter McGhee. I am also formerly a Baptist pastor. I would like to inform you of the research I am conducting and ask if you would consider being a participant.

What is the purpose of this research?

The first stage of the research (now complete) was to conduct a national survey of NZ Baptist pastors to gain an understanding of the current level of emotional health that Baptist pastors experience.

In this second stage of the research I am interviewing NZ Baptist pastors to gain an understanding of their work-related experiences of emotional health. For this study emotional health is defined as the degree of emotional well-being and the level of emotional maturity/emotional intelligence that allows pastors to engage in the relational aspects of ministry more competently and sustain long-term satisfying ministry.

This knowledge will add to existing knowledge on pastors' emotional health and help inform the design of a course to improve the emotional health of NZ Baptist pastors. It is hoped that improvement in pastors' emotional health will not only benefit them personally, but also enable them to provide more effective leadership and spiritual oversight to their congregations and wider communities.

This research will also contribute to my doctoral qualification, and be used in conference presentations, journal articles, and other publications to help inform and improve the emotional health of pastors in other denominations, and people in other human service professions.

How was I identified and why am I being invited to participate in this research?

You have received this invite because you are a Baptist pastor who has either:

- Participated in the national survey and emailed me expressing an interest in participating in further stages of this research.
- Or been identified by a Baptist leader (e.g. Ministry leader, RML) as someone who could contribute to this research.

What will happen in this research?

Prior to the interview, you will be asked to reflect on two specific work-related experiences related to your emotional well-being and emotional maturity, so that you can come prepared to share these in the interview. You will also be asked to share some background information about yourself and your beliefs regarding emotion.

The interview will be at a time convenient to you in a place where you feel comfortable and private, such as your church office, or via video conferencing. The interview will take approximately 90min to complete.

Interviews will be recorded (audio only for face to face interviews, and audio/video for interviews via video conference) and either transcribed by me or using transcription software. Be assured that any video recording is for transcription/analysis purposes only and will not be shown in any forum. You may also request to review the transcribed interview, for correction or clarification, before data analysis is undertaken.

What are the discomforts and risks?

You may find sharing your experiences of emotional health challenging and experience a level of discomfort. Reflecting on the past may involve recalling uncomfortable memories and raise wider issues for you.

How will these discomforts and risks be alleviated?

I will take care to support and encourage you. If you find certain questions causing you distress, you can choose not to answer them and/or to conclude the interview at any stage.

If you complete the interview and feel concerned in any way regarding your own emotional health I encourage you to discuss your concerns through the support networks available to you as a Baptist pastor, such as your mentor, spiritual director, or supervisor. You may also wish to seek support from a counsellor or other health professional.

For those who live in Auckland AUT Health Counselling and Wellbeing is able to offer three free sessions of confidential counselling support for adult participants in an AUT research project. These sessions are only available for issues that have arisen directly as a result of participation in the research and are not for other general counselling needs. To access these services, you will need to:

- Drop into our centres at WB219 or A5104 or phone 921 9992 City Campus or 921 9998 North Shore campus to make an appointment. Appointments for South Campus can be made by calling 921 9992
- Let the receptionist know that you are a research participant, and provide the title of my research and my name and contact details as given in this Information Sheet

You can find out more information about AUT counsellors and counselling on http://www.aut.ac.nz/being-a-student/current-postgraduates/your-health-and-wellbeing/counselling.

For those who live outside of Auckland you can contact the Baptist Transitions Facilitator who may be able to assist you to find counselling support in your area. Alternatively, you can use the Family Services Directory to search for free counselling services in your area https://www.familyservices.govt.nz/directory/.

What are the benefits?

International research shows that the benefits of emotional health for pastors are significant: examples range from general health and well-being, to stronger marriages, resilience to stress, reduction in burnout, greater satisfaction and longevity in ministry, the ability to manage conflict better, and increased vibrancy and growth in congregations.

With knowledge of the state of Baptist pastors' emotional health, strategies to support Baptist pastors to improve their emotional health can be developed and implemented. In this regard the interviews will initially help inform the content of a course focused on learning about and developing emotional health for Baptist pastors.

How will my privacy be protected?

To protect your identity the information from interviews will be combined into general themes, and a pseudonym used for any verbatim comments. However, you need to be aware that there will always be a possibility that a verbatim comment could be identified as coming from you from someone who knows you well.

A data safety management plan is in place to prevent the accidental disclosure of your identity or personal information. Following completion of the research, data will be stored securely at Carey Baptist College for 6 years.

What are the costs of participating in this research?

I am asking for 90 minutes of your time on top of the time taken to set up this interview.

What opportunity do I have to consider this invitation?

Please reply to me within two weeks of receiving this invitation.

How do I agree to participate in this research?

Please advise me at pastorsemotionalhealth@gmail.com of your decision to participate so I can contact you regarding our interview time. I will answer any questions and provide a Consent Form for you to fill in and give to me (or email) when we meet for the interview.

Please note that your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you.

Will I receive feedback on the results of this research?

A summary of the findings of this research will be provided to all participants by the end of 2021. Access to the full thesis will be provided later if you are interested.

The combined results of the research will also be made available through appropriate reporting channels such as the Baptist Magazine of NZ, Baptist conferences, and e-newsletters.

This project will also be written and submitted as a thesis to be assessed for the Doctor of Philosophy from the Auckland University of Technology, therefore the thesis will be available from the library and online literature data base. Additionally, results of the research may be shared in conferences, journal articles, and similar publications.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Dr Phil Halstead, Lecturer and Pastoral Counsellor Carey Baptist College, *phil.halstead@carey.ac.nz*, 09 5260346.

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEC, Kate O'Connor, *ethics@aut.ac.nz* , 921 9999 ext 6038.

Whom do I contact for further information about this research?

Please keep this Information Sheet for your future reference. You are also able to contact the research team as follows:

Researcher Contact Details:

Glenn Melville, pastorsemotionalhealth@gmail.com

Project Supervisor Contact Details:

Primary Supervisor: Dr Phil Halstead, Lecturer and Pastoral Counsellor Carey Baptist College, phil.halstead@carey.ac.nz, 09 5260346.

Secondary Supervisor: Dr Peter McGhee, Senior Lecturer - Department of Management in the Faculty of Business – AUT, p.mcghee@aut.ac.nz, 09 921 9999 ext 5865

Dr Myk Habets, Head of Theology, Laidlaw College, mhabets@laidlaw.ac.nz, 09 8367800

Approved by the Auckland University of Technology Ethics Committee on 25th July 2019, AUTEC Reference number 19/73.

Appendix I: Interview consent form

AUT

TE WĀNANGA ARONUI O TĀMAKI MAKAU RAU

Consent Form

Project title: Engaging Emotion: Using Critical Realism to understand the emotional health (EH) of NZ Baptist Pastors, and to design and evaluate a course to enhance EH.

Project Supervisor: Dr Phil Halstead

Researcher: Glenn Melville

- O I have read and understood the information provided about this research project in the Information Sheet dated 24th July 2019.
- O I have had an opportunity to ask questions and to have them answered.
- O I understand that notes will be taken during the interviews and interviews will be recorded (audio only for face to face interviews, and audio/video for interviews via video conference), and then transcribed. I may also review the transcript for correction or clarification.
- O I understand that taking part in this interview is voluntary (my choice) and that I can choose not to answer any questions and/or conclude the interview at any stage.
- O I understand that I may withdraw myself or any information I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- O If I withdraw, I understand all relevant information including tapes and transcripts, or parts thereof, will be destroyed.
- O I understand that every attempt will be made to remove any information that may identify me in the write up of this research. However, I realise there will always be a possibility that a verbatim comment could be identified as coming from me from someone who knows me well.
- O I understand that if the interview raises concerns that go beyond the scope of the research, the researcher may discuss with me the option of referring me to my pastoral supervisor or mentor.
- O I agree to take part in this research.
- O I wish to receive a summary of the research findings (please tick one): Yes O No O

Participant's signature: .....

Participant's name: .....

Participant's Contact Details (if appropriate):

.....

.....

.....

Date:

Note: The Participant should retain a copy of this form.

March 2019 page 1 of 1 This version was last edited in April 2018

Appendix J: Pre-interview briefing

AUT

TE WĀNANGA ARONUI O TĀMAKI MAKAU RAU

Pastors' Emotional Health Interview

Thank you for agreeing to be interviewed regarding your work-related experiences of emotional health. The interview will take approximately 90min.

Emotional Health is the degree of emotional well-being and the level of emotional maturity/emotional intelligence that allows pastors to engage in the relational aspects of ministry more competently and sustain long-term satisfying ministry.

As preparation for the interview could you please reflect on two separate work-related experiences of emotional health and come prepared to share about these experiences in the interview.

Emotional Well-Being

The first is related to your experience of emotional well-being. Emotional well-being refers to the quality of a person's life, in relation to the presence and frequency of positive and negative emotions. According to the theory of balanced effect achieving a balance of 'positive' and 'negative' emotions, leads to a greater sense of well-being. For a pastor, positive emotions are often related to the level of satisfaction you feel from being involved in ministry, and negative emotions with the level of feelings associated with emotional exhaustion, discouragement, depression, anxiety, and frustration associated with the role.

In the interview I will ask you to describe a significant, specific experience (or period of time) in your role as a pastor that you felt your emotional well-being was low (i.e. you felt a significant level of negative emotions associated with your pastoral role).

Emotional Maturity

The second is related to your emotional maturity. Emotional maturity refers to learning from and imitating Christ, in the way that he was able to express emotions in a healthy and constructive way. Many scholars consider Jesus to be 'Emotionally Intelligent.' This refers to a person who can recognise their own and others' emotions and manage their own and others' emotions. It includes; being able to name and express your emotions to others, having empathy for others, your capacity to build relationships with others, to regulate your emotions in difficult situations, how well you manage pressure and stress, how assertive you are, and your capacity to manage and influence other people's emotions.

In the interview I will ask you to describe a significant, specific experience (or period of time) related to your role as a pastor, where you recognise that you lacked emotional maturity/intelligence in the way you responded to a person/situation (for example: you felt like you weren't able to keep your emotions under control, you avoided conflict with a work colleague or church member, you felt you had a lack of empathy/compassion towards others, you felt like you didn't manage pressure or stress well, you didn't think before you acted, you felt you didn't understand your emotions or express them well at the time).

Recalling Experiences

You may find recalling these experiences challenging and experience a level of discomfort. Be assured that during the interview I will take care to support and encourage you. If you find certain questions causing you distress, you can choose not to answer them and/or to conclude the interview at any stage.

I look forward to meeting with you.

1

Appendix K: Interview questions and procedure

NZ Baptist Pastors' Emotional Health

In-depth Interviews – Protocol and Indicative Questions

Prior to the interview

Prior to the interview participants will be asked to reflect on specific incidents of work-related emotional health, so they can come prepared to share these in the interview.

Introduction to the interview

This interview is to discuss your work-related experiences of emotional health. It will take approximately 90min. I am interested in your experiences and personal accounts, so please mention anything you think is relevant even if I do not ask the question specifically. If at any point, you need some time to reflect, want clarification on something, want to edit/change some of your answers, or simply need a break, then please let me know.

It is also your right to decline to answer any of the questions in the interview, and/or to conclude the interview at any stage. The interview will be recorded and transcribed by myself and if requested returned to you for validation. If I do not hear from you within two weeks after you receive your transcript then I will understand that you are happy with the transcription, and I will use the data as is.

Definitions

Emotional Health is the degree of emotional well-being and the level of emotional maturity/emotional intelligence that allows pastors to engage in the relational aspects of ministry more competently and sustain long-term satisfying ministry.

Emotional well-being refers to the quality of a person's life, in relation to the presence and frequency of positive and negative emotions. According to the theory of balanced effect – a balance of 'positive' and 'negative' emotions, leads to a greater sense of well-being. For a pastor, positive emotions are often associated with the level of satisfaction in ministry, and negative emotions with the level of feelings associated with emotional exhaustion, discouragement, depression, anxiety, and frustration associated with the role.

Emotional maturity refers to learning from and imitating Christ, in the way that he was able to express emotions in a healthy and constructive way. Many scholars consider Jesus to be 'Emotionally Intelligent.' This refers to a person who can recognise their own emotions and others' emotions, manage their emotions, and expresses their emotions in a healthy way.

(start recording)

Section One - Background Information

1. **Please tell me a little bit about yourself. Prompt to understand 'contexts':**
    - What is your name, age, ethnic background, marital/family situation?

1

- What is your current pastoral role? Are you full time/part time, paid or unpaid, bi-vocational? How would you describe your responsibilities?
- When did you begin in pastoral ministry? How many years have you been in pastoral ministry?
- Previous career/work experience?
- How would you describe your congregational context – size, growth, culture?
- How would you describe your personality? (e.g. Extrovert/Introvert/Myers Briggs)

Section Two – Beliefs Regarding Emotion

2. How do you view emotion?

Unprompted…

Prompted:

- Are emotions good, bad, or neutral?
- How do emotions and thoughts relate to one another?
- What do you believe the Bible teaches regarding emotions?
    - Should Christians experience emotions such as anxiety and depression?
    - Can emotions be trusted?

Section three – Emotional Well-Being

3. Please describe in your own words and in as much detail as possible a *significant*, specific experience (or period of time) in your role as a pastor that you felt your emotional well-being was low (I.e. you experienced a significant level of 'negative' emotions such as feeling emotionally drained or burnt out, discouraged, negative/cynical, unsupported, frustrated, impatient, irritable, depressed, anxious, unmotivated, tense etc)?

a. Describe what was happening at the time in your work situation. Prompt:

- When was the experience?
- What was your role at the time?
- How many years had you been in ministry?
- Describe the situation?
- Who was involved?

b. What were you feeling? (prompt: depressed, anxious, angry, fatigued, irritated, frustrated, emotionally exhausted, unfulfilled, discouraged, disillusioned, unmotivated, unappreciated, hopeless, impatient, cynical, tense?)

c. What were you thinking at the time – what was your 'internal conversation'? (prompt: not living up to others' expectations of me, I'm not doing a good job, I'm not making a difference, I am not 'successful,' thoughts of escapism, leaving the ministry, injustice 'why me?')

d. How did your low level of emotional well-being impact your ministry and personal life? (prompt: low energy for ministry/low impact, compassion fatigue, marital/family strain, vulnerability to misconduct, health issues, left me feeling angry/vengeful?)

e. As you reflect on the experience what do you think was contributing to the negative emotions you were experiencing?

Unprompted…

Prompted:

- Was stress a contributor? If so, what was contributing to your stress? (Probe: role demands/ambiguity, CEO versus pastor, unfulfilled expectations, conflict and criticism, external stressors – financial pressure, marriage issues)
- Were the emotional demands of the role a contributor? (Probe: pastoral counselling, traumatic stress, pressure to appear confident and in control)
- Did the culture of your congregation contribute? (Probe: controlling versus permission giving, demanding/high expectations, conflicted, pressure to fulfil the 'idealised' image of a pastor)
- Did your relationship with your eldership contribute? (e.g. supportive, unsupportive, conflicted)
- Did your relationship with other staff members contribute in any way?
- Your personal expectations related to the role?
- How would you describe your relationship with God at the time? (Discuss: level of attachment to God)
- How do you think your personality, or identity related issues may have contributed? (discuss: awareness of personality type, self-esteem, performance driven, people-pleasing, identity enmeshed with the role, not able to say 'no')
- Did a sense of isolation in your role as a pastor contribute in any way?
- How do you think lifestyle factors may have contributed? (lack of sleep, poor diet, lack of exercise)

f. Were you able to work through that experience and move back into a positive state of emotional well-being? If so, what contributed to restoring a positive sense of emotional well-being for you?

Unprompted…

Prompt:

- Did you seek support from others? (Discuss: friends, family, spouse, pastoral cluster, church eldership?)
- Did you seek professional support? (counselling, spiritual director)
- Did you take any time off? (Probe: short term, or a sabbatical)
- Did you utilise any self-therapy techniques to increase your positive emotions? (Discuss: CBT, Mindfulness, Theophostic)
- Did you engage in any spiritual disciplines that made a difference?
- Did you make any changes in your approach to your role as a pastor? (e.g. implemented more healthy boundaries between work and family life)
- Did you make any changes to your lifestyle? (e.g. diet, exercise, sleep)
- Was there a change in your awareness/understanding of yourself? (e.g. personality)

g. What were the outcomes of a positive sense of emotional well-being for you?

Unprompted…

Prompt:

- Identity, purpose/meaning, work/life/marital satisfaction, physical health, energy for ministry, conflict resolution, longevity in ministry, congregational health, optimistic, contented.

i. How would you describe your level of emotional well-being right now?

j. When was the last time you felt your emotional well-being was low?

k. How often would you experience a period of low emotional well-being?

Section four – Emotional Maturity/Intelligence

4. **Emotional Maturity/intelligence is your own perceived capacity to understand, process and use emotional information about your and other peoples' emotions in your day to day life. In includes: being able to name and express your emotions to others, having empathy for others, your capacity to build relationships with others, capacity to regulate your emotions in difficult situations, how well you manage pressure and stress, how assertive your are, your capacity to manage and influence other people's emotions. Can you recall a *significant*, specific experience (or period of time) *related to your role as a pastor*, where you recognise that you lacked emotional maturity/intelligence in the way you related to a person or responded to a situation?**

e.g. You had an unexpected emotional outburst, you avoided conflict, you felt you had a lack of empathy/compassion towards others, a conversation 'pushed your buttons' triggering your 'fight or flight' response, you felt you over-reacted to a situation, you didn't express what you were feeling but kept it bottled up inside, you felt yourself responding to others out of defensiveness, you felt you lacked self-control, you didn't stand up for yourself, you didn't manage stress or pressure well, you didn't think before you acted, you didn't understand your emotions or express them well

a. Describe what was happening at the time in your work situation. Prompt:

- When was the experience?
- What was your role at the time?
- How many years had you been in ministry?
- Describe the situation?
- Who was involved? (Probe: explore if any relationship triangles)

b. What were you feeling? (prompt for self-awareness; angry, frustrated, fearful, defensive, confused, tense, loss of self-control, embarrassed). Did you express any of those feelings?

c. What were you thinking at the time? (prompt for self-awareness; How am I responding? Why am I responding this way? Why are they responding this way?)

d. How did the experience impact your ministry and personal life? (prompt: strained relationship(s), low energy, marital/family strain, vulnerability to misconduct)

e. What do you think contributed to your lack of emotional maturity/intelligence at the time?

Unprompted…

Prompted:

- How well were you able to identify (name) the emotions you were experiencing?

- How do you think your present response may have been partially triggered by an unresolved emotional experience from your past? (prompt: childhood experiences e.g. bullying, rejection, relationship with parents)
- How do you think your ability to express your emotions may have contributed? Was there anything that constrained your ability to express your emotions in a healthy way? (Discuss: parents' emotional modelling, church culture, belief in a stoic view of emotion, cultural emotional norms e.g. emotion a sign of weakness, 'get over it')
- How do you think 'identity' issues may have contributed to the way you responded? (e.g. Self-esteem, performance driven, people-pleasing, identity enmeshed with the role)
- How do you think your ability to understand the emotions of others may have contributed? (empathy)
- How do you think your ability to manage the emotions of others may have contributed?

f. Were you able to resolve the situation?

g. Over time, what do you think has contributed to your growth in emotional maturity/intelligence?

Unprompted…

Prompt:

- Courses/Training (e.g. emotional intelligence, conflict resolution)
- Engaged in personality work e.g. Myers-Briggs type indicator, understanding the strengths and weaknesses of extraversion vs. introversion. Strength finder.
- Exploring 'family of origin' and formative childhood experiences and how these have shaped identify and emotional responses.
- Exploring 'identity issues' (self-esteem, performance driven, people-pleasing)
- Engaging in regular times of personal reflection on work-related events and processing responses to those events
- Change in theological understanding of emotions, greater understanding of the way Jesus modelled the healthy expression of emotion

h. What are some of the positive outcomes of emotional maturity for you?

Unprompted…

Prompt:

- Self-esteem, optimistic, identity, purpose/meaning, work/life/marital satisfaction, greater empathy, ability to manage stress, greater self-control, more assertive, more accurately identify emotions, regulate my emotions, energy for ministry, conflict resolution, longevity in ministry, congregational health, healthy pastoral team.

Section Five – Remaining emotionally healthy

5. Overall, what do you think are some of the challenges to remaining emotionally healthy as a pastor?
    - Prompt if not already mentioned:
        i. What about the expectation that pastors fulfil the role of a CEO, rather than pastoring? Is that an issue today?
        ii. What about the emotional demands of pastoring counselling and responding to people in crisis? Is that an issue for pastors today?
        iii. Is there an expectation on pastors to regulate their emotions in line with certain social expectations e.g. to always appear calm and in control and empathetic etc
6. What role, if any, do you think the Baptist Union and/or Regional Associations have in supporting pastors' emotional health? (prompt: Baptist ecclesiology – autonomy)
7. Would you like to add, modify, or delete anything from this interview?
8. Would you like a copy of this interview for validation?

Thank you for your time.